FLYING SAUCER REVIEW

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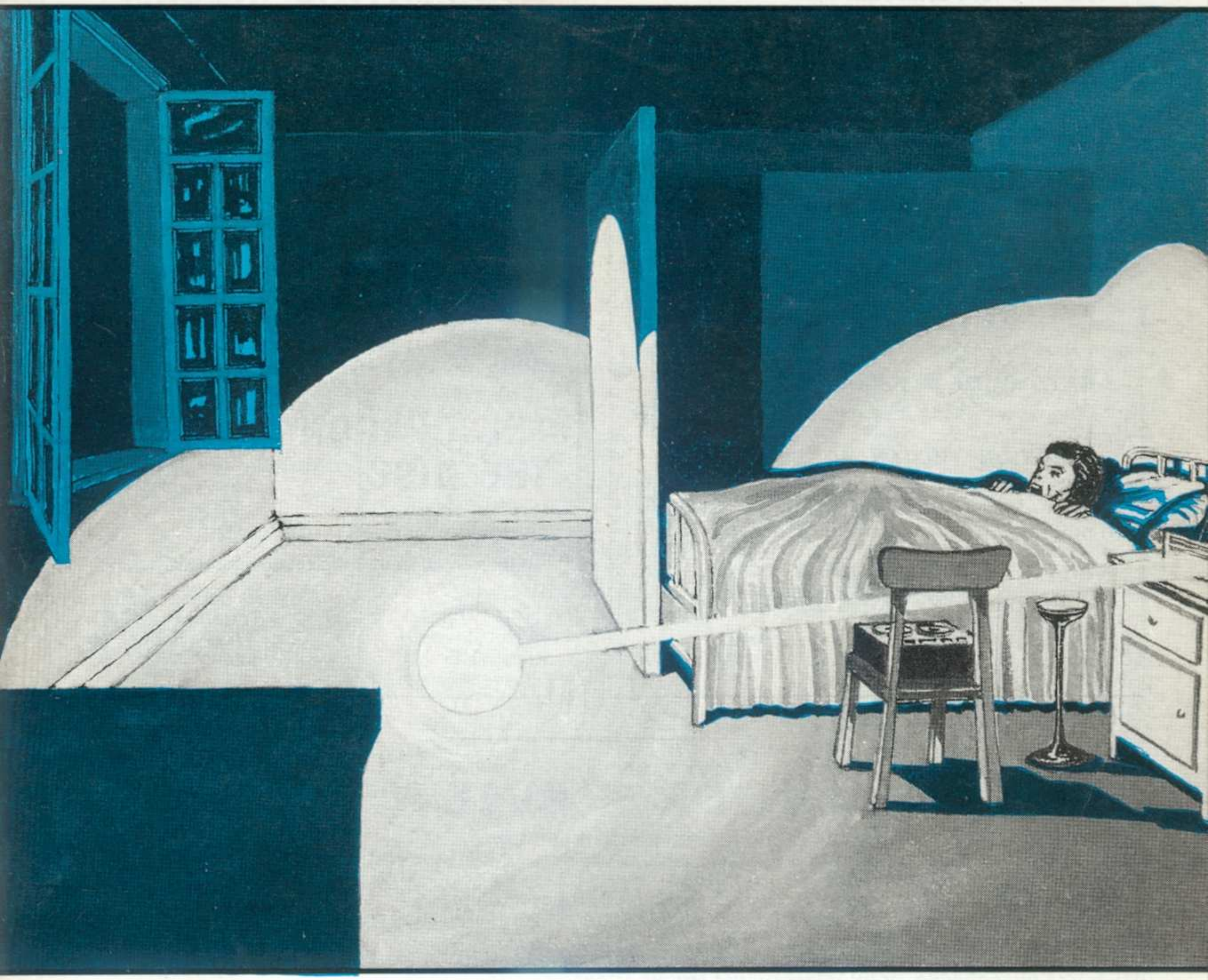

An incident recently reported in Spain . . .

UFO INSPECTS A ROOM

See Page 10

FLYING SAUCER REVIEW

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An international journal devoted to the study of Unidentified Flying Objects

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CONTENTS

The Oregon Photo: Adrian Vance 3
Of Gods, Genii, Heroes and Entities: Aimé Michel 6
UFO Enters and Inspects a Room: Albert Adell and Pere Redón 10
The Terrible Death of Joao Prestes at Araçariguama: Prof. Felipe M. Carrión .. 14
On the need to publish unpleasant reports: René Fouéré 16
Beyond the Fringe *(Book Review)*: Gordon Creighton .. 17
Woodstock UFO Festival, 1966—2: Dr. Berthold E. Schwarz 18
The Monster of the A85: F. W. Holiday 24
UFO Entities: Occult and Physical: E. A. I. Mackay 26
Mail Bag 29
World Round-up 31

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LOOK AT EVERYTHING

THERE are some people who complain that the tone of *Flying Saucer Review* is what they call "negative." When we analyse their objections it turns out that they do not like it when we insist on trying to tell a story as the events are reported to have occurred, and not as they would fondly like it to have been.

It astonishes us when we see books and articles by writers who continue blandly to assert that *all* the creatures and denizens allegedly associated with UFOs love us, and are our adorable Mentors or Elder Brethren. Would indeed that all the evidence pointed that way!

There are certainly some indications of the existence of benevolent beings in the Cosmos, and there seem to be no religions that do not teach that this is so. We, for our part, have given extensive publicity in our magazines to many cases that point to the activities of such benevolent agencies, whether involving such things as the healing of disease or whether, as at Fátima in 1917, involving what seem to be prophetic communications of the very highest import for mankind from the Creative Powers, by whatever name we may choose to designate these.

But it baffles us that, despite the scores of cases that we have reported in such detail, involving death, injury, ill-treatment, mockery, abuse or abduction, there are folk who apparently cannot see this. Where have they been all the time? They cannot possibly have troubled to look at the detailed reports which we have been at pains to lay before them.

Let it be made clear, however, that we of *Flying Saucer Review* have no axes to grind in the matter of the UFO phenomenon, and no personal preferences. We ceased to be "flying saucer fans" or "UFO buffs" long, long ago. We have our own enthusiasms, but these are not likely to relate to this particular subject.

On the grounds that it is possible that the UFO phenomenon could be intimately related to a vast crisis now impending for our species, we have made it our aim to endeavour to record, without fear or favour, all that can be ascertained about a most perplexing mystery with which mankind finds itself confronted. We propose to continue to follow the excellent advice of Aimé Michel to look at everything, study everything, but believe nothing. When we receive reports of seemingly benevolent creatures or agencies we shall print them accordingly. And when we have reports that point in precisely the opposite direction we shall print them too. Which is one reason why the account of the death of João Prestes of Araçariguama is included in this issue of FSR.

Fortunately there could be a "happier" aspect in the wake of this unpleasant affair, as revealed by M. René Fouéré in his thoughts on this matter, published in the same issue of *Phénomènes Spatiaux* as the story of the unfortunate João Prestes, and which we have included in this issue of FSR.

Another reason for our interest in the Araçariguama report is that luminous sky phenomena were observed in the locality for some time before the beam of light fell upon Senhor Prestes. UFOs are often observed in the

form of luminous sky phenomena, which brings us to another matter. . . .

There are other people who complain of a tendency among researchers and writers to look beyond the straightforward extraterrestrial hypothesis for an explanation of the UFO mystery; to attempt to associate UFOs with the Loch Ness, and kindred monsters, with hairy anthropoids, with poltergeists and psychic events, or even with some "Fortean" happenings. Scorn is heaped on those who suggest that human beings could perhaps be subject to "control" by unknown forces. (How, it is asked, can writers write about "control" of human beings when they themselves, and their writings, appear to be immune to it?)

Flying Saucer Review was not mentioned by name in an article on these lines which appeared in a recent issue of the *BUFORA Journal*, but it is a fact that we have carried in our pages discussion in the areas referred to. The truth is that we have never made a secret of the fact that we will look at anything beyond the periphery of our subject where there are reports of effects similar to those associated with UFOs but from different causes, or reports of luminous sky phenomena associated with other unconventional phenomena and events—as at Loch Ness, and as with the Missouri anthropoids—and where we feel we may find new guidelines in our search for an explanation of the UFO mystery. And as for "control," it seems to have escaped the notice of our critics that many human beings are quite capable of exerting remote control on their fellow humans—for example, by hypnosis—some with greater ease than others. Furthermore, Maxwell Cade has shown that UHF radar waves, which can be very selective, can cause the human brain to "see" unexpected things. Again, there are those who are clairvoyant, while others are not, and perhaps some attempt should be made to determine whether or not clairvoyants are more likely than ordinary people to see UFOs. If many humans can, in such a way, use the power of their minds, or their machines, then it is not unreasonable to expect the (alleged) occupants of the UFOs at least to be able to do likewise, and, for example, to be able to take advantage of unusual gifts possessed by certain people.

For ourselves, we prefer not to plough our furrow so deep that we are totally incapable of seeing beyond the sides. It is more than likely that those extraterrestrials—or whatever they are—may be acting in a way that is totally incomprehensible to us, and it behoves us, therefore, to be on the watch for everything, but always provided we *believe* nothing.

SPREAD THE WORD . . .

We rely on our readers to recommend our magazines to their friends and colleagues, and to spread the word among those who have been misinformed.

It is a fact, for example, that many people in the United States with an interest in UFO reports and reporting, have been amazed to learn that good UFO reports are still being made, and investigated all over the world: the regular news-sheet which they read on the subject was leaving them with the impression that the subject had died on its feet!

These are the kind of people who need FSR publications, as much as we need them to support us in our endeavours to keep the record and to provide a platform for the debate. So . . .

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THE OREGON PHOTO
Using photography to tackle a mystery
Adrian Vance

THE few hundred UFO pictures that now exist are falling into patterns that invite classification (the first step in organising information scientifically), but the picture you see here represents a breakthrough because it has recorded a mechanism that is pure magic to modern physics. *In my judgment this photograph constitutes proof that an object can be made to disappear and reappear in another location!*

The day was November 22, 1966, and the location just off Highway 58 at the 5,000ft. level near the Williamette Pass in Oregon. The man is in his fifties, relaxed college professor type, Ph.D. in biochemistry—a careful, thoughtful person making a slow climb up a snowbank at the Diamond Peak overlook in order to take a picture of that dramatic mountain.

The craggy mass of granite was breaking out of the churning mist as he neared the top of the snowbank so he made two exposures, but he waited for perhaps another shot. Suddenly, there it was! Something appeared directly in front of him and with camera at eye he instinctively snapped the shutter, but was unsure that he had even seen anything because the object was gone as quickly as it had appeared.

In that moment our man joined the ranks of the five million people in the United States who have seen UFOs, but with one essential difference—*he* had taken a picture of it and the number of people who have done that is probably less than 200.

> THIS ARTICLE is taken from Petersen's *PhotoGraphic Magazine** for January 1973, of which publication Mr. Adrian Vance is a Contributing Editor. We are grateful to Mrs. Idabel Epperson, who is mentioned in the text, for first drawing our attention to this article, and for putting us in touch with Mr. Vance, with whom we have since enjoyed correspondence. It should be noted that the Editor of *PhotoGraphic Magazine* stated, carefully, that the story was used as ". . . a photographic exercise pertaining to the uses of photography as an analytical tool for the measuring of distance, speed and size." He added: "We are in no way acknowledging, or denying, the existence of UFOs."
>
> EDITOR.

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The full negative of "The Oregon Photo" includes many Douglas Firs as well as the triple image of the object that was seen as a single vehicle.

Our story falls into limbo until the remaining nine frames of film have been exposed and processed. The 10 pictures before and the nine after tell us that our man is a sensitive photographer with a camera that functions irregularly. The old "Kodak 35" looks to be well cared for, but too much time has gone by and the shutter suffers from a disease common to between-the-lens-shuttered models. The lubricating fluid turns to something like glue and the speeds slow. The symptom is especially noticeable when the camera is cold, as it was when frame 11 was exposed, and the picture shows what the man recalls seeing, but there are three objects rather than just the one that he insists was present. The difference between what the man saw and what the camera recorded has made this one of the most controversial pictures in UFO circles in years. However, the quality of the picture and the witness have kept the issue in the centre ring of concern and as yet, without resolution.

The witness's first step (he prefers to remain anonymous) was to contact the U.S. Air Force through an acquaintance in the Reserve, and submit the negative and print "through channels for evaluation." The net result of this effort was a telephone call from an Air Force officer who insisted that the witness had seen three "Frisbees" tossed in the air and why wouldn't he "admit it?"

Undaunted our man contacted NICAP, the National Investigations Committee on Aerial Phenomena, and after six month's wait was informed that, "we expect to close the case without additional study."

At this point I got into the act because one of the people who was not satisfied with the NICAP "analysis" was Mrs. Idabel Epperson, who is in charge of the Southern California chapter of NICAP. I've been doing photo analysis for the group for about five years, so after I finally got the negative, camera and a couple of prints, along with much of the correspondence regarding the case, I got to work.

The procedure for analysing a photograph is simple, but cluttered with masses of arithmetic. The size of the image recorded in the camera is equal to the size of the object times the focal length over the distance to the object:

$$\underset{\text{(size)}}{\text{Image}} = \underset{\text{(size)}}{\text{Object}} \times \frac{\text{focal length}}{\text{distance}}$$

In any single mathematical expression we can only have one unknown, but in UFO analysis we are generally faced with two unknowns, the object size and distance. One of the two will have to be determined by some other means and as a consequence the best UFO pictures contain images of known objects, shadows or backgrounds to which the UFO can be related.

The focal length of the camera is 2in. and the photograph contains images of trees known to be Douglas Firs with tops 25ft. in diameter. Working

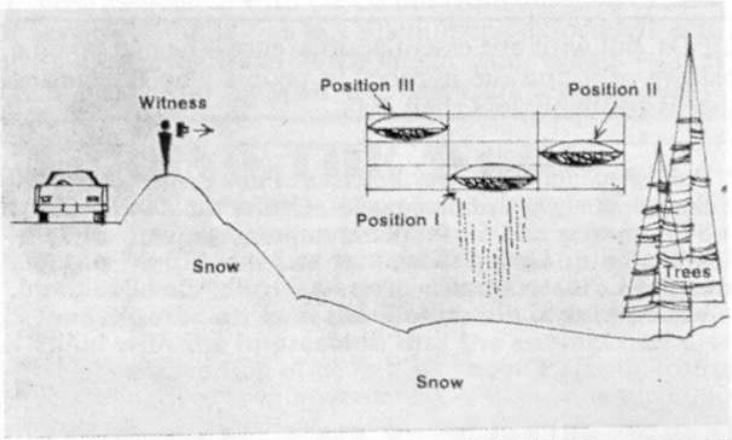

Diagram shows presumed flight path of UFO based on analysis of the Oregon Photo. Relative sizes of disc images as they appear in the print indicate that object's course deflected sharply during the instant required to take the photo. If the object was indeed some sort of vehicle, the lighter area beneath it might have been caused by a flare path or vapour trail

A known tree and the unknown object are marked on this moderate enlargement as a first step in the photo analysis system outlined in text

from one of the more prominent trees, with the assumption that its top was 25ft. in diameter, the size of the image on the negative was such that the tree would have to be 600ft. from the camera in order to satisfy the equation.

Working with small 35mm. negatives would be impossible if it were not for some kind of projection technique and the one that I prefer magnifies the negative 25·4 times. This converts every linear millimeter of the original to 1in. on the screen. Greater magnifications tend to confuse things as the only images one can make out clearly are clumps of grain. In an otherwise dark room this rather moderate projection technique will give you the finest image obtainable from the film. It is first generation, but reversed with black being white and white as black. Consequently, there is some difficulty in "reading" it and all measurements taken from it should be done several times for checking.

Examination of an ordinary 8 × 10 print of the UFO in this case gives the impression that the object is about halfway to the trees. On his return to the site at a later time the witness discovered a small, flat clearing about 300ft. from the camera position. Seeing (from the vapour trail underneath) that the object appears to be rising vertically, we have two reasons to settle on 300ft. as the distance. If we revise the earlier equation to calculate the size of the object:

$$\frac{300\text{ft.} \times 12\text{in./ft.} \times 0{\cdot}124\text{in. (image size)}}{2\text{in. focal length}} = 268\text{in. or } 22{\cdot}3\text{ft.}$$

The "12in./ft." has been added to convert the 300ft. to inches and the "0·124in. (image size) was from a 25·4× projection where the screen image measured 3·15in. If the object were at 600ft.—the edge of the entire clearing of the "overlook"—the object would be twice as large, or 44·6ft. in diameter. My experience with this kind of investigation indicates that the object is actually no closer than 150ft., which would bring it down to something like 11ft. in diameter.

It is an interesting consequence of living in an atmosphere like ours that light scattering off air molecules (which denigrates images) interferes with photography, but gives us another way to determine object distance. The system is a mathematical mess and an experienced "eyeball" can do about as well. Both the equations and the eyeball indicate something like 300ft.

Whatever, this UFO is definitely out of the "Frisbee" class and likely too large to be thrown by pranksters. This simple analysis dashes both the Air Force and NICAP cases. NICAP never did attempt to explain the photograph, but focused on the fact that the man saw one thing and photographed something else.

This was the "Gordian Knot," so I went to work on the camera to see if there were something novel about the way it functioned. The sad fact was that the camera would not function normally, the shutter disease had gone its course. But turning the film advance gear would operate the mechanism in such a way to show that the leaves were drawn from the aperture in the normal way, and all other frames on the strip were normal—it was not the shutter.

The answer came when I hit on the idea that a man and a camera see in two entirely different ways! A camera records anything that is placed in front of it with sufficient light to record an image for the amount of time the shutter is open. A man's eye does not have a shutter, but there is a visual cycle that produces visual flicker when there is none. For example, if we look at a turning disc that is half black and half white it will appear to flicker if turning less than 30 times per second in bright light or 20 times per second in dim light. The disc, of course, is not flickering, but our vision is flashing on and off. Anything that happens during one of those 1/30 second "ons" will be transmitted as a single event to the perceptual centres. We *see* in *still pictures!*

We don't detect flicker in motion picture theatres because the visual information is projected to the screen at the rate of 24 bits per second, faster than our visual cycle in dim light. We see a coherent image on the screen because the scenes move smoothly in a way that makes visual sense. Suppose that an especially maniacal Hollywood film maker decided to produce a motion picture wherein every frame would be totally different. To look at this film would be to see nothing more than a blur, but if you would take a camera and snap pictures now and then the processed film would show individually defined images as long as there's enough light on the screen to allow a shutter speed greater than 1/24 second.

At the moment the object appeared it was viewed by a man with a visual system operating in 1/30 second cycles and by a camera that was set at 1/100 second and f/8, loaded with Panatomic X film. But as we have noted earlier, the shutter was not operating at the indicated speed. To determine the actual speed of operation we turned to the densitometer, which indicated that the sky in negative No. 11 was about four times as dense as the normal negatives on the same strip of film. This is an error of two stops making the speed something like 1/30 second. That speed is also consistent with the general fuzziness of the photograph, as 1/30 second is just twice the normally recommended interval for hand-held work.

The sequence of recorded events would be: The shutter opens, the object is recorded in the first position, a vapour trail is seen below, the object disappears and reappears in the second position, but has a smaller apparent size. Object then disappears, no blur or motion apparent, reappears in the third position and with a larger visible size. The shutter closes.

The object either changed size or moved during the change from one position to another. Assuming that the object moved and that it was at 300ft. in the final position, the relative distances would be: 324ft. in the first position and 348 in the second. Owing to the estimated width of 22·3ft., it would seem that the object moved both up and back one "space" in moving from the first to the second positions and up one and forward two spaces in moving from the second position to the third position. The image of the object in the second position just fits between the images of the object in the first and third positions, in confirmation—the object was moving with incredible precision!

As the shutter was open for 0·03 seconds and each image appears to be of equal density, it would appear that the object was visible in each location for 0·01 second. The witness apparently perceived a single object in an approximate location as his retina gathered a fuzzy

(*Continued on page* 6)

OF GODS, GENII, HEROES AND ENTITIES

Aimé Michel

Translation: Gordon Creighton

IN 1948 or 1949, when I was still quite a young man, I found myself dining one evening in the home of the pianist Walter Rummel, along with Rosamonde Gérard (the wife of Edmond Rostand, author of *Cyrano*), her son Maurice Rostand, and an unknown gentleman who chanced to be my immediate neighbour at the table. During the random conversation this gentleman revealed a prodigious knowledge of ancient Greek literature, which he seemed to know in its entirety, by heart, *in Greek*. My favourite philosopher in those days was Sextus Empiricus, whom nobody reads and nobody knows: but he knew Sextus Empiricus better than I did, and keenly urged me to translate him, for at that date no good translation of him in French existed.

But my neighbour struck me even more by the depth and originality of the ideas he voiced on everything. As I listened to him, I had the impression of hearing a man who had come from a wiser world and who regarded the present as a period that had lost its way in illusory ideas on man, on Nature, on mind and thought, on death, on the material universe, and on the meaning of our destiny.

After dinner, I asked Rummel who was this man whose name I had not caught when being introduced to him. "What!" cried Rummel, "Didn't you recognise Mario Meunier!"

And, indeed how could I not have recognised the greatest Hellenist of our time? Ever since then, greatly impressed by that evening, I have never failed to buy it whenever I have chanced to come across one of Meunier's books—virtually impossible to get now because, like all works of learning, they are hardly ever republished.

Some time later, we began to hear talk about the flying saucers, and I never translated Sextus Empiricus.

Then, some three or four years ago, I found in a second-hand bookshop, Mario Meunier's translation of the *Golden Verses* of Pythagoras, followed by Hierocles' *Commentary*.[1] Reading this *Commentary* was for me one of the greatest surprises of my life: it revealed to me in fact a cosmogony within which the UFOs, far from appearing irrational or improbable as is now the case, would have been recognised as the most natural thing in the world and the least surprising. Reading Hierocles one could even ask oneself whether that cosmogony was not perhaps the distant echo of an age in which mankind had *known* what UFOs are, and had recognised in UFOs a normal, indeed even an essential part of the world in which they lived.

I. Hierocles

This is how Meunier introduces our author to us (p. 10): "One of the most remarkable minds of that erudite school of philosophy and one who, along with Proclus, Damascius, Olympiodoros, and Simplicius, constituted the final glory of the city of Athens and of the Genius of the Pagan Era. In fact, although he lived and taught in Alexandria during the Vth century of our era, Hierocles is already permeated with the spirit which a century later, was to animate the last great philosophical school of Antiquity, the School of Athens, that final effort of a way of thought now relegated and corralled back, by the triumph of Christianity, into the venerable precincts of Athens where it had had its beginnings. It was in the year A.D. 529 that the Emperor Justinian made a decree and issued instructions that nobody should teach philosophy any more in the city of Athens. In 532, three years after the closure of the School, the same Emperor, having banished the leading philosophers, who took refuge in Persia, confiscated the very considerable possessions of the society of the Platonists."

Other details about Hierocles are given by a number of writers of Antiquity (Damascius, Suidas). I will return to this later.

II. The Pythagorean tradition

As we know, Pythagoras had lived long before, in the VIth century B.C. We know too that many mathematical

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THE OREGON PHOTOGRAPHS

(*Continued from page* 5)

impression of "something" in that area, but his recollection would be fuzzy and unclear just as the viewer of the aforementioned "different frame" movie may remember one or two especially distinct, or provocative, frames of the film.

The photograph indicates that this process of appearing and disappearing is non-instantaneous. The edges of the object are relatively faint and the dark bottom is most intensely black in the centre. Light from the background passes through the centre for a shorter period of time than through the edges. What about this business of appearing and disappearing? Isn't this something new? Not at all. Several respected authorities on the subject have written of simultaneous visual and radar sightings of UFOs that have simply vanished from space.

The UFO mystery appears to be the nearest window to a new era in science, and photography is in a pivotal position because not only is the camera a great tool for investigation, but also for creating interest. The mind of man has always seen to it that the most ambitious fantasies of the previous century have been topped by the events of the next. We've already done more than the most wild 19th Century writers could imagine and soon "2001" may seem archaic as we look through that glass.

and scientific discoveries are attributed to him, discoveries so numerous and so brilliant indeed that Heraclides of Pontus, as Diogenes Laertius testifies,[2] believed that Pythagoras could only have been able to accumulate such knowledge over the course of many previous incarnations; a view which was shared by Empedocles, by Pherecydes of Syros, and by numerous writers of Antiquity.[3] The thesis of Professor E. R. Dodds of Oxford agrees more with our own view: he shows in fact, and in very convincing fashion, that Pythagoras, like Epimenides before him, had been in contact with Greeks from the Pontic Chersonese, in other words the Crimea, who were familiar with the beliefs and practices of the Scythians and other peoples of Central and Northern Asia, *i.e. with Shamanism.*[4] Shamanism is very similar to the modern spiritualistic doctrines (Spiritism, Theosophy, etc.). It teaches the existence of a world that is superior to the world of man, a world inhabited by *genii*, by *gods*, by *heroes*, and by *demons*, the latter being dead people who have merited survival in their "astral body." The Shaman is a medium who, in trance, is able to contact this superior world and to draw knowledge from it.

Dodds emphasises also the strange resemblance between Pythagoras and the Thracian Shaman Zalmoxis to whom Herodotus refers[5]: they both teach very similar doctrines, both founded a monastic order, and both promise their disciples that they will attain to immortality if they obey their rules carefully, that is to say, that they will become *demons* (Δαίμονες). (It is of course necessary to understand this word *demon* in the sense that it had in Antiquity, which is nearer to what Christians call *guardian angel:* cf. the Δαίμων of Socrates.) Another strange fact is that this teaching resembles totally the teaching of Gurdjieff, who claimed that he had received his own initiation in precisely that same region of Asia where Dodds sees Pythagoreanism as having had its origins.

Be that as it may, during all the following centuries the teaching of Pythagoras was piously transmitted, and meditated on, and commented on, by his disciples, and it is Pythagoreanism in its most elaborated form that, exactly one thousand years after the times of Pythagoras himself, Hierocles gives us in his precious *Commentary*. The references in Hierocles' text to Plato and to authors of every epoch of Hellenism prove that this doctrine was always known, and that it truly is the doctrine of its founder. Mario Meunier's numerous footnotes show furthermore that many of the comments by Hierocles are purely and simply quotations from writers of all periods: Meunier had only to see the text to find these writers with his own fantastic memory. Iamblichus,[6] Aristotle,[7] and other writers describe Pythagoras as an authentic Shaman, capable of prophesying, of bilocation, and Aristotle even reports a tradition according to which Pythagoras was an incarnation of the famous Apollo Hyperboreus, which is good confirmation of the North-Asian origins of Pythagoreanism, for in fact *hyperboreus* means *Arctic* or *northern*. (See Dodds, *loc. cit.*)

III. The doctrine of Hierocles

In school we all were taught that the Ancients were polytheists: they believed, so we are told, in a great crowd of anthropomorphic gods, belonging to one or other sex, addicted to all the passions and prone to all the weaknesses of man himself, but immortal. The image of the religion of Antiquity that has been spread through our educational system, at any rate in France, is the image by which Bossuet defined the Egyptian religion: "*Everything was a god, except God himself.*"

Those of us who have read Plato know however how sublime is the monotheism of Socrates. Does this merely mean that the greatest of philosophers was an exception? Not at all: already Xenophanes of Colophon, a contemporary of Pythagoras, had said, in his book *On Nature:*

> "*One God there is, greatest of gods and men*
> *Unlike in form to mortals and in men.*"[8]

And, even before Xenophanes, Homer himself, as quoted by Aristotle,[9] says:

> "*No multitude of Lords: let one bear sway!*"

Well then, who are all these gods of Mythology? Hierocles will tell us. But, before we come to that, and in order to reply in advance to those who might probably raise the objection that Hierocles, living in the Vth century A.D., could have borrowed his ideas from Christianity, I will also quote Maximus of Tyre,[10] who lived two centuries before Jesus:

> "*There is one God, King and Father of all, and also many gods who are God's children and share His sovranty. This is what the Greek says, and so also says the barbarian.*"

And now let us hear what Hierocles says.

The *Golden Verses* (χρυσᾶ 'έπη), 71 in number, on which he comments, were the creed of the Pythagorean sect, which they knew by heart and which they recited daily. These verses, if not explained, are often enigmatic: this is designedly so, in order to preserve the esotericism of the sect. The clarified meaning was explained during initiation, and at the end of his *Commentary*, Hierocles states clearly that he has confined himself to reporting these explanations.

Here is the first verse:

> *In the first place honour the Immortal Gods, as they are established and ordained by the Law.*

Verse 2:

> *Honour the Oath with all manner of Religion.*

Verse 3:

> *In the next place honour the Heroes who are full of goodness and of light.*

Verse 4:

> *Honour likewise the Terrestrial Demons by rendering them the worship lawfully due to them.*

These verses are admittedly very obscure: for if it is the immortal Gods who must be honoured *in the first place*, what is this Law which was ordained for them?

Hierocles' answer is: The Law controlling the world gave them a system of order at the same time when it

established their essence or nature, placing them in the celestial spheres "*until all the circles of the heavens are filled.*"

Here Meunier quotes another Neoplatonist, a contemporary of Hierocles, who says: "*The first principle*" (i.e. the maker of the Law) "*is raised up above all thought: it is an unknowable abstrusity.*"[11] The beings whom the Greeks call the Gods are thus creatures superior to man, dwelling in the heavens, and sharing in, or sharing among themselves, the Divine Sovereignty over the world.

And, Hierocles continues, it is necessary "*to know them and honour them according to the order in which the Orderer of the world has placed them, not exalting their divine dignity too much, and not diminishing it too much, but esteeming them as what they are, according to the rank that they have received. . . .*"

The respect for this Order is what is called the "*Oath.*"

Next after the immortal Gods come the "*glorified Heroes*" and the "*Terrestrial Demons.*" It would take too long to quote textually Hierocles' explanation regarding these entities. Let us sum it up in the words of Meunier (p. 53): "The *glorified Heroes* are spiritual substances rather like the Christian "angels" (except on one point of capital importance), and the "*Terrestrial Demons*" are the souls of men separated from their bodies. But separated only from their *material* body for —and this is very important—the Gods and the Heroes and the Terrestrial Demons **all have a body, though it is of a different nature from our body, and those are the bodies which inhabit Celestial Space according to their rank and order.**

This order is mentioned again in Verses 45-48, which likewise are very mysterious for the uninitiated:

Verse 45:

Practise thoroughly all these things; meditate on them well; thou oughtest to love them with all thy heart.

Verse 46:

It is they that will put thee in the way of Divine Virtue.

Verse 47:

I swear it by Him who has transmitted into our soul the Sacred Quaternion.

Verse 48:

The Source of Nature, whose course is eternal.

The Pythagorean Quaternion is, to begin with, the sum of the first four whole numbers: 1 plus 2 plus 3 plus 4, which makes 10, which is the basis of the customary system of numbering that gives rise to all numbers. As the reader will know, for the Pythagoreans everything in Nature is nothing but numbers. The Quaternion is thus *the source of the eternal arrangement of the world*, the arrangement that assigns their rank and order to the four families of beings that inhabit the Universe, namely the Gods, the glorified Heroes, the Terrestrial Demons, and men.

As regards the "Precepts," and as regards the "Divine Virtue" to which they lead us, we discover as we read Hierocles how greatly we are deceived by our Christian reminiscences. For in fact this Divine Way is *contact*, "*communication with the higher beings*" (Meunier, pp. 331-332, note): the Pythagorean teaching aimed at developing "the discipline of the mysterious faculties," at "intensifying clairvoyance," at putting the mind in touch "with the hidden forces," at making it "apt for communicating with the higher beings."

But where are these higher beings? Hierocles' answer is quite clear. The Terrestrial Demons inhabit near-Space, "beneath the Moon" he explains, but "above the zone which is allocated to mortals." The immortal Gods inhabit distant Space. The Heroes are less distant than that. The Gods never descend on to the Earth, but the Demons and the Heroes can do so. They can meet with men, can speak with them, either inwardly or in reality.

Meunier's footnotes show that this doctrine actually was the belief of the Ancients throughout the whole of the Classical Age and right up to the triumph of Christianity. It survived thereafter briefly in Persia, and then was wiped out there by Islam. Is it not strange that it seems to be a syncretism of all the fringe teachings which have been recovered, quite independently of each other over the course of the last century, and have all been more or less rejected by the modern mind: various forms of spiritualism, initiation sects, Ufology? If some original mind were to set out to make a synthesis of everything nonconformist that is in circulation now as our 20th century draws to a close, he would be reinventing Pythagoreanism almost precisely.

I don't know what to think of this coincidence. To say that the doctrine of the *Golden Verses* is a synthesis of all the phantasms of the eternal unconscious would be a mistake, for what could have happened to this allegedly eternal unconscious between the end of Paganism and the middle of the XIXth century?

To present it as an episodic and recurrent triumph of the irrational would be even more absurd, if one recalls that Reason will for ever remain the gift of Greece to men, her incomparable discovery, and that Pythagoreanism was universally respected by the greatest minds of Antiquity, including the founders of Science (among whom, by the way, Pythagoras himself has a high place).

IV. The end of Hierocles

I see the triumph of the irrational far more in the misfortunes that overtook Hierocles towards the close of his life. He arrived in Byzantium and taught the venerable doctrine there, preaching tolerance, gentleness, mastery of the passions, temperance, and "*measured respect for the higher beings.*" The Christian *magistrati* ordered him to be seized, tied to a post, and flogged. As his blood flowed forth, so Suidas tells us,[12] he filled his cupped hand with the blood and threw it in the face of the judge, repeating as he did so this line from Homer: "Take, Cyclops, drink, thou eater of human flesh." He was able to return however to Alexandria, where the teachings of Pythagoras died out soon afterwards. And with them there died the last of the only men in the world who would have regarded as completely natural the mystery which we study in this Review.

* * * * *

NOTES

1 Mario Meunier: *Pythagore. Les Vers d'Or.* (Paris, 1925.)
2 Diogenes Laertius, VIII, 4.

3 Cf. chapter V of E. R. Dodds (Professor at Oxford): *The Greeks And The Irrational.* (University of California Press, Berkeley, 1959.)
4 Mircea Eliade: *Le Chamanisme et les Techniques Archaiques de l'Extase.* (Paris, Payot, 1968.)
5 Herodotus: IV, 95; IV, 93; 5, 4.
6 Iamblichus: *Life of Pythagoras*, 90-93, 140, 147.
7 Aristotle: Fragment 191R: Pythagoras A7.
8 Martin P. Nilsson: *Greek Piety.* (Translation from the Swedish, New York, 1969) p. 116. (Professor Nilsson is considered to be one of the top specialists on Greek religion.)
9 Aristotle: De Mundo, 397b9 and ff.
10 Maximus of Tyre: Φιλοσοφούμενα λόγοι, 7, 5.
11 Damascius: Ἀπορίαι καὶ λυσις περι τῶν πρώτων Ἀρχῶν (Problems And Solutions In Connexion With The First Principles), 52a, 124b.
12 In his *Life of Hierocles* (ʽΙεροκλῆς, untranslated. Quoted by Meunier, p. 15.)

TRANSLATOR'S NOTES AND COMMENTS

The Neoplatonist Hierocles of Alexandria flourished around AD 430. He was a pupil of Plutarch at Athens, and taught for some years in Alexandria. His *Commentary* enjoyed great popularity during the Late Middle Ages and the Renaissance. The writers Photius and Stobaeus both mention several other works by him, notably one on the theme of Providence and Fate, but none of them seem to have survived.

The "Englishing" of Aimé Michel's article has presented something of a problem. As soon as I had realised its potential importance "for our subject," I felt that many FSR readers might well wish to carry this line of research further and read the whole of Hierocles for themselves. I looked therefore to see whether there was any English version of this noble work in print at present. If there were, I thought that, for the sake of unity and continuity, it might be better for me to quote certain of the key passages directly from it and not from Meunier's version—excellent as it is—since not all of our readers read French.

I found indeed that there *is* an English version of the *Golden Verses* and the *Commentary*, and that it is in print. It was made by an Englishman named N. Rowe (in 1707!) and reprinted by the Theosophical Society of Adyar and Wheaton, Illinois, in 1906 and again as recently as 1971. Its full title reads: *Commentary of Hierocles on the Golden Verses of Pythagoras*, done into English by N. Rowe, from the French of André Dacier. (It seems that the splendid French intellect was as well to the fore on Greek studies in 1707 as it has been since, and one can be sure that today the French are much less eager than the rest of us to abandon the teaching of so noble a tongue.)

To give N. Rowe his due, I should add that he was not just a translator from the French. He was a Greek scholar too, for his version of the *Golden Verses* was made direct from the Greek, and he then combined it with his translation of Dacier's French version of the *Commentary*. Dacier's work had appeared in Paris in 1706. Just to make matters a little more complicated, it seems that Dacier had made his translation not straight from the Greek but from J. Courtier's Latin version of it (published in Paris in 1583!), at the same time checking and correcting it against a number of Greek MSS.

Since this full English version by N. Rowe is in print, I decided to use his renderings of Golden Verses Nos. 1, 2, 3 and 4, and not to make my own translation of them from Meunier. Thus any FSR reader who wishes to read the whole of Hierocles in English will, one hopes, not find himself confused.

The three quotations from, respectively, Xenophanes of Colophon, Homer, and Maximus of Tyre about the *One Supreme God, King and Father of All* are given in English already by Aimé Michel, and come presumably from the works of either Professor E. R. Dodds or Professor Martin P. Nilsson (see Footnotes).

There are naturally discrepancies between Rowe's English rendering of the *Golden Verses* from 1707 and Meunier's much more recent French version, but I see no serious disagreement on anything of substance. However, certain of the terms which form the subject of this article are different, so I give them here for comparison:

Meunier	*Rowe*
Les Dieux immortels (The immortal Gods)	The Immortal Gods
Le Serment (The Oath)	The Oath
Les Héros glorifiés (The glorified Heroes)	The Heroes who are full of goodness and light
Les Génies terrestres (The terrestrial Genii)	The Terrestrial Demons

G.C.

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(see note on page iv of cover)

UFO ENTERS AND INSPECTS A ROOM

Albert Adell and Pere Redón

Translated from the Spanish by Gordon Creighton.

So far as I know, little attention has been paid yet to the several recorded cases in which objects, perhaps of the "Foo-Fighter" type or in some respects akin to them, have allegedly penetrated into houses and "looked around." I have a good Brazilian case of a few years back, still awaiting translation. In the meantime, here is the first part of a follow-up investigation of a report of a case in Spain which was accorded brief mention in the "World Round-up" feature in *Flying Saucer Review* for November-December 1972.

The article comes, with the kind permission of editors and authors, from the September 1972 number of our excellent Spanish contemporary STENDEK,* journal of C.E.I., *the Centro de Estudios Interplanetarios* of Barcelona, and the authors, both Catalans, are members of the Centre's governing council. In their opinion this case is one of the best and one of the most thoroughly researched of all Spanish UFO cases, and we congratulate these painstaking investigators on their interesting results.

In view of the great pressure for space in FSR, I have dropped the whole of the introductory section, in which Albert Adell and Pere† Redón describe their meticulous study of the percipient, Javier Bosque, and give their reasons for finding him an entirely trustworthy witness. I have however omitted nothing from the account of the arrival and behaviour of the object, nor from the taped interrogation of Javier Bosque, nor from the concluding section headed *Sensation or Obsession.*

GORDON CREIGHTON.

† For those who may not be familiar with the forms of names as used in Catalunya, I would add that *Pere* = Peter (French Pierre; Spanish Pedro), just as *Joan* = Jean/Juan (and so *not* a girl's name), *Francesc* = François/Francisco; *Miquel* = Michel/Miguel; *Josep* = Joseph/José, and *Lluís* = Louis/Luis.—G.C.

DURING the night of June 21-22, 1972, Javier Bosque, a twenty-year-old Spanish student of the Escuelas P.P. Escolapios Theological College at Logroño, in North-Eastern Spain, had an extraordinary experience.

We interviewed this young man and interrogated him at very great length, indeed somewhat brutally and harshly in our desire to get at the truth, for which we beg his forgiveness. We found him an extremely pleasant and thoroughly normal and intelligent person, well worthy of credence.

He had been tape-recording some guitar exercises (see Fig. 1, plan of his room). He had left the tape-recorder standing on a chair beside his bed.

After supper he went to bed and turned on his transistor-radio. To the background of soft music he started reading a book (*Don Quixote*). Beside the bed, at G on the sketch, he had placed a fairly tall standing ashtray with a wide base, and on top of this ashtray he had put a lamp and tilted it to shine on the opposite wall, near the window, so that, reflected back from the wall, it would give a gentle and regular illumination to the whole room.

Soon the night was far advanced. He read on. The radio station had closed down by now, but as he had had the transistor-radio on very low, he did not trouble to switch it off.

It was 2.00 a.m., when he suddenly perceived that the room seemed to have grown brighter. This he took to mean that the power-supply had been stepped up, as is more or less normal at certain hours of the night. He put his book down on the bedside-table (H) and, in doing so, was obliged to turn slightly to his left, and this movement put him more directly in line with the living-room window, which was slightly ajar. To his great astonishment he now perceived that an intensely powerful light was coming through between the two leaves of the window, as well as through the interstices between the edges of the window and the window-frame.

His astonishment turned to fear however when he noticed that the two leaves of the window were opening slowly to give passage to a luminous object which came straight towards the centre of the entrance to his bedroom-alcove.

The device seemed to be menacing by the very nature of its weirdness. It moved slowly and utterly silently, emitting no hum or sparks or anything of the sort, maintaining a height of about two metres from the floor. On arriving at the entrance to his alcove, it stopped. The light from it was intensely vivid. Javier's eyes hurt from it, and, terrified, he did the instinctive thing and covered most of his face under the bedclothes and hung on to them tightly, while trying to sink as deeply as possible into the bed. Then the object performed a sudden downward movement and stopped again, this time at a height of some 40 cms. from the floor. He states that at no time did the size of the object change in any way, nor was there any variation in its brightness.

Dazed and petrified he lay there, peeping out through half-closed eyes at the object and wondering whether it was going to attack him. The idea crossed his mind that it might be a trick played on him by a friend: a teleguided device of some sort, but no sooner was this thought born than it died. No. This object was something too unreal for that. And yet its movements indicated an utterly precise control. Any plaything invented by man would perhaps have flown or floated around, but in some way or other it would be bound to betray some technological imperfections. But this thing was

* *Stendek* address: STENDEKCEI, Apartado 282, Barcelona, Spain.

something unbelievable. By its appearance and its behaviour it was a challenge to all reason.

He felt that he had to do something. He was aware that since the device had entered the room his transistor radio (still turned on) had been producing strange high-pitched beeps and that, if he could manage to switch his tape-recorder on, he would be able to record these sounds. So he put his arm out under the blankets and pressed the button on the tape-recorder. Then he drew his arm back and waited . . .

It was approximately this moment when the UFO started its downward movement to a lower level. When it had reached this new position (some 40 cms. from the floor, as stated), the object remained stationary for a few moments, and then commenced an *exploratory stage*. It put out a beam, first towards the transistor radio, and then towards the tape-recorder. Then, drawing the beam entirely in again, the object rose up once more to a height of two metres from the floor and, after halting for a few seconds, headed straight towards the window and vanished. He was able to observe that, as soon as it reached the street outside, it climbed. He was so pre-occupied with securing a good recording of the beeps that he did not think to rush to the window and look out and follow the thing as it climbed. He was thinking about the recording, for this, he knew, would be the only piece of evidence to back up his story.

The beeping was still coming from the transistor, but more and more faintly now, so he turned up the volume so as not to lose the signals. Then, when he was satisfied that there was no longer any beep to be heard, he switched off the recorder, placed the transistor and the microphone on the table, and got up and went over to the window. The street outside was deserted. The sky was partially overcast, he could see no sign of any light anywhere up there, and there was no trace of the luminous object that had just given him the most alarming quarter-of-an-hour in his life.

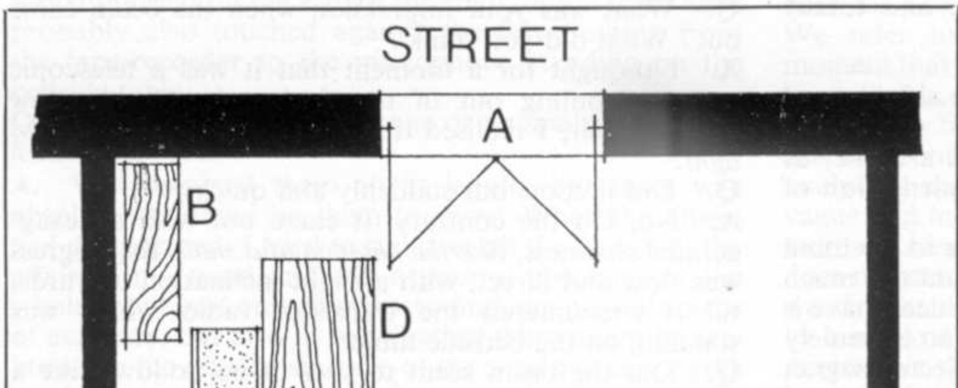
So interesting is this case in our opinion that we taped the whole of our discussion with Javier Bosque. Here it is:

Q. Can you describe the object to us?

A. Well, in the first place, it was something absolutely strange and unheard of. It was egg-shaped, measuring about 50 cms. by about 32 or 34 cms. (see Fig. 2).

Q. Do you think it was a disc-shaped object which, owing to the angle at which you saw it, *appeared* to you to be egg-shaped?

A. No! I really do think it was not disc-shaped. It is true that I did not at any moment manage to see it from either above or below and so be able to judge precisely as to its exact volume. I was too shaken to think of doing anything like that. All the same, despite the fact that throughout the sighting I was lying at the level of the bed, I feel certain that if its shape had been discoid I would have noticed it.



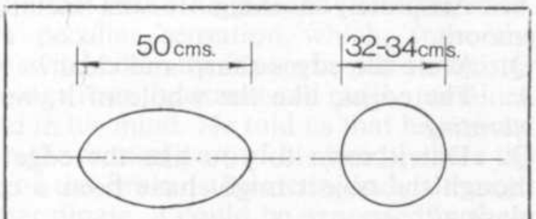


Fig. 2: Approximate dimensions of object

Fig. 1: Plan of the room

Key: A: Window
B: Bookshelf
C: Chairs
D: Table
E: Washbasin
F: Wardrobe
G: Ashtray
H: Bedside table
I: Bed
J: Entrance to room
K: Point where UFO halted
L: Partition wall around sleeping alcove
M: Tape recorder on chair
N: Transistor radio on bedside table

Q. Nevertheless, you must have some more or less concrete ideas about this object that you had at a distance of two metres from your eyes . . .
A. Well, straight away I . . .
Q. Did it seem to you at any point that it was something on only one plane, and lacking volume?
A. Absolutely not. I am positive that it had volume. The most exact simile I can think of to describe its volume is to say that it had the volume of a *croquetta*.*
Q. Did it seem to you to have any straight or flat areas on it?
A. I can assure you quite definitely that it had no flat portions.

We made a number of sketches, until Javier agreed that what we have given in our illustration was a correct rendering.

Q. Would you say that the thing *flew* or rather that it *floated?*
A. No . . . it really is very difficult to describe it exactly. The idea I have in my mind of flying and, more particularly, of floating, is of something that has a more or less pronounced "pitch" or "roll." But this gadget moved and proceeded *as though controlled by something*. Its movements were sure, direct, and without the slightest degree of hesitation.
Q. Were you able to make out anything on the surface of it?
A. Absolutely nothing. It was metallic, and totally smooth.
Q. Were the edges sharp and clear?
A. The edges, like the whole of it, were shining and *vibrating*.
Q. Did it seem to you like the edge of a flame, as though the object might have been a condensation of plasma?
A. Not quite. The idea of plasma suggests to my mind something immaterial . . . something without too much solid consistency. No . . . the most precise idea I have is the idea of a metallic surface vibrating at an extremely high frequency. Like the armature of an electromagnet moving at thousands of vibrations per second.
Q. Was the whole body of the object vibrating in this way?
A. I would say definitely yes.
Q. Could you not make out any raised portion, any salient angle, or anything particular in its structure?
A. No, definitely not. I can assure you that it had no flange and that it was absolutely smooth.
Q. You could not make out any darker line, either horizontal or vertical?
A. Absolutely none.
Q. You seem very sure . . .
A. I am sure because I took a thorough look at it. When the luminous beam went back into it again, I thought that it was logical to expect that this beam must have come out through some fissure or hole. Well, I looked at it really hard, but however hard I looked I could not see anything that looked remotely like an opening. I did come to think at one moment that perhaps the thing was rotating on its axis and that this was why I had not been able to glimpse anything on its surface. But I definitely feel that, had it been rotating, I would have been able to make out some sort of horizontal flange or would at any rate have had the sensation that the thing was rotating. And I can assure you that it wasn't.

THE LUMINOUS BEAM

Q. Can you describe the beam of light for us?
A. Yes. The beam, seen in the first moment, looked like an extension or prolongation of the object itself. There was only one thing that differentiated the beam from the body of the object, and that was that its edges were not vibrating as the edges of the object were vibrating.
Q. Was its brightness of the same intensity as the object?
A. Absolutely the same . . . at least so it seemed to me.
Q. How would you describe the beam for us?
A. As a strange light with more compact characteristics than normal light has. It was something solid, concrete, with well-defined limits.
Q. Did it remind you of a *laser beam* in any way?
A. All I know about lasers is from photographs. But . . . it might perhaps be the nearest idea to it.
Q. From where on the object did this beam come?
A. It emerged from slightly above the horizontal axis of the object and from slightly to the left.
Q. Did you not get the impression that it was centred on either axis of the object?
A. Definitely not.
Q. What was your impression when the beam came out? What did you think?
A. I thought for a moment that it was a telescopic antenna coming out of the device; however, a few instants later, I realised that it was actually a *beam of light*.
Q. Did it come out suddenly and quickly?
A. No. On the contrary, it came out with an exaggerated slowness, *like the antenna of a snail*. Its progress was slow and direct, with a slight inclination upwards, till it encountered the transistor radio which was standing on the bedside table.
Q. Did the beam seem to you to be hollow, like a tubular structure?
A. No. It looked absolutely solid. Remember that I could not have been better placed to see this particular thing, since it was coming right towards me. If it had been hollow, I would have seen that it was.
Q. Can you give us an idea of the approximate diameter of the beam?
A. I estimated its diameter at about 5 cms.
Q. Certainly pretty alarming then!
A. Yes, the whole thing was in truth pretty alarming. I myself am surprised that, nervous as I was, I was able to take in so many details.
Q. What happened when it touched the transistor radio the first time?
A. Well . . . this was what put into my head the simile of the snail's antenna. Because, when it touched the transistor, it drew back a few centimetres, and then it began to advance again with something very like the

* **Translator's note:** The Spanish ladies whom I consulted on this abstruse culinary point explained to me that a *croqueta* is a sort of croquette or rissole, and egg-shaped.

primitive silence and slowness of the antenna of a snail.

Q. Then what else happened?

A. Well, *when the beam of light hit it, the transistor moved.*

Q. It moved? It changed position?

A. Well, no, not that it actually changed position, but the transistor teetered, due to the fact that its position on the table was not very stable.

Q. So the transistor swayed with the impact?

A. Exactly. And it did this both times that the beam hit it.

Q. Go on . . .

A. Well then, after touching the transistor twice, the beam began to withdraw to approximately half its own length. And there it changed its angle, assuming a lower angle, and it projected itself slowly towards the tape-recorder which I had on my chair.

Q. Did it manage to move the tape-recorder too?

A. No. Not at all. It touched it on the side, but as the recorder was standing level on the chair and does actually weigh quite a good deal, it did not manage to move it.

Q. Did it touch any other objects in the room?

A. Nothing else. The beam's interest seemed to be centred entirely on those two objects, the transistor and the tape-recorder. And yet, when the light was approaching the transistor it inevitably touched the flex running from the plug in the wall to the recorder, which (flex) was supported on the arm of the chair, and it must have probably also touched against the flex running from the tape-recorder to the microphone standing on the bedside-table.

Q. Did you notice any change or anomaly in the two leads afterwards?

A. We examined them all at length, but there was absolutely nothing on them to show. When the object had disappeared, I tried to run over all the details of the affair in my mind and did a general check-up of the whole room, not only in order to find any possible piece of evidence, but also to see whether there might be any burns on the outside shutters of the window, any marks on them, any marks on the floor, on the flexes, on the tape-recorder, on the transistor, etc. But I found absolutely nothing. Not a single trace had been left by the passage of the object.

Q. What happened after the beam touch the tape-recorder?

A. It only touched it for a moment. Then the beam started to withdraw, still with that peculiar slowness, till finally it vanished inside the luminous body of the UFO.

Q. Did you breathe more easily then?

A. Yes, I certainly did. But by then I had satisfied myself that the device displayed no hostility towards me. Nor had the beam ever made the least attempt to focus on me. So, after so many minutes of anguish, of which clear proof was shown in the copious sweat in which my body was bathed, it now seemed to me that I could already begin to breathe more freely. I even was so daring as to change position in bed: I dared to sit up, and I grabbed the transistor and the microphone and put the transistor on my legs and kept the microphone in my hands. I think I felt the necessity to be doing something in order to calm myself down. I thought to myself that the "gadget" might remain there quite a while longer, and that the best thing I could do would be to get a good recording now that it looked as though I could take matters more calmly.

Q. Are you sure that the intensity of the object's light never varied?

A. Yes. I am absolutely certain of that. What happened is this: after getting habituated to looking at it for minutes on end, the time arrived when I found that the dazzle from it no longer troubled me and I was able to look at it almost without difficulty.

Q. Did you at any time realise the value that the tape you were recording might have?

A. Yes, I realised it perfectly. That was why I was so interested. In fact I was hoping that it would be a more unquestionable piece of evidence than it has in reality been.

Q. Does it worry you that there have been doubts about it?

A. Well, I suppose, yes. But all the same I do make allowance for a sceptical attitude on the part of anyone listening to an account of the sort of experiences that I have had.

Sensation or obsession?

Javier Bosque wanted to tell us about something very special which happened to him, and which would probably have had no importance whatever had it not been for a certain fact which heightened its importance. We refer to a peculiar sensation which, from the moment that he switched on the tape-recorder to register the sounds coming from the transistor radio, remained persistently fixed in his mind. He told us that he noticed this sensation in the frontal part of his head (where the analytical part of the brain is located), and, although vague and indeterminate, it could be expressed in these words: "*Measure the time, measure of time* . . ." Javier does not actually know the precise significance of these words; their seeming eloquence says nothing concrete to him. And nevertheless, in a persistent fashion, and despite his consciousness, the idea "measure of time" kept recurring. He felt no unbridled impulse obliging him to take any direct action, such as consulting his watch or counting the modulation spaces of the beeps. His obsession was not imperative, nor was it even constant; it simply kept coming and going with an incomprehensible insidiousness. He made an attempt to analyse the content of the idea, and lost himself in abstraction. And all the same, the idea kept coming back, he kept feeling it, though he did not look at it, did not listen to it. He freed himself from it entirely only when the device departed from his room.

Javier is afraid that there may be some significance—beyond his understanding—in these two salient features of the experience, namely the *insistence* of the message and its *duration*, allied to the fact of its simultaneous disappearance when the UFO vanished. All the same, he is convinced that, had not something else subsequently reminded him of it, he would not have remembered it, despite the thoroughly bizarre nature of the experience.

At one point, as he was listening to the tape, Don

(*Continued on page* iii)

THE TERRIBLE DEATH OF JOÃO PRESTES AT ARAÇARIGUAMA

Prof. Felipe Machado Carrión

Translated from the French by Gordon Creighton.

IN September 1971 I took part in the Fourth Brazilian Conference on Unidentified Flying Objects and the Second National Symposium on Extraterrestrial Civilisations, both held in São Paulo under the presidency of Professor Flávio A. Pereira, president of the Brazilian Institute of Astronautics and Space Sciences, and with General Moacyr de Mendonça Uchôa serving as President of Honour.

The gatherings in São Paulo gave me the opportunity to be the first investigator to learn of the event described below. It was reported to us in the course of a special and private interview which we had with the dental surgeon Dr. Irineu José da Silveira. Dr. Irineu explained that it would be some months before he could complete his report and send it on to us.

This he has now done, as promised, and I now give the text of it below, supplemented with such details as we had already learned regarding this incident:

Date of Incident: Shrove Tuesday, in February, 1946.†

Place: The small town of Araçariguama, in the administrative region of São Roque, State of São Paulo, Brazil.

The Victim: João Prestes Filho, Brazilian citizen, married, a farmer and businessman, resident in that district, who was 40 years old in 1946. A physically robust man, enjoying excellent health.

Principal Witness Interrogated: Aracy Gomide, at present aged 64, Brazilian citizen, married, native of São Roque. Aged 39 in 1946. At that time he occupied the post of Fiscal Inspector of the Prefecture of São Roque. He possessed much practical knowledge on the subject of illnesses, being charged with the task of caring for patients in that region who were suffering from common ailments, for there was no doctor there, nor even anywhere near there. Later on, he became treasurer of the Municipality of São Roque. He has always been very highly regarded in local circles.

Present Investigator of the Incident: Dental Surgeon Dr. Irineu José da Silveira.

Persons Present When Witnesses Testified: Sr. Guilhermo da Silva Pontes, businessman; Sr. Jonas da Souza, businessman; Sr. João Gennari, broker.

Here are the facts:

It was during the peaceful year of 1946, at Araçariguama, a few kilometres distant from the Rio Tietê (river). The poor little town possessed no electric light at that time, and no telephones, and lay far from the main traffic arteries. A small isolated place of the Brazilian Interior, it consisted simply of an unpaved open space surrounded by a few small old houses and a historic Diocesan Church (Igreja Matriz). A rural region, devoted entirely to the primitive culture of cereal crops, with nothing to indicate future developments of progress.

The whole past history of the place consisted merely, in fact, of the slow succession, day in, day out, of the same old habitual doings, repeated, identical.

Except, however, for one single feature: At night, strange lights were to be seen moving about in the sky, describing, by great leaps and bounds, irregular trajectories above the mountains and forests of the region, giving rise to varying expressions of opinion among the populace whenever they congregated together in the humdrum gatherings of their existence.

In a word: there was something new, something surprising, something mysterious. . . .

> Felipe Machado Carrión, President of the Gaucho UFO Investigation Group (GGIOANI), Pôrto Alegre, Brazil, is Professor of Cosmography at the Colégio Júlio de Castilhos in the State of Rio Grande do Sul. He is the author of numerous articles on the UFO problem, published in *Phénomènes Spatiaux* and elsewhere, and notably of an excellent book, *Discos Voadores: Imprevisíveis e Conturbadores (Flying Saucers: Disconcerting And Disturbing)*, published in Pôrto Alegre in 1968. This is unquestionably the best book yet written in Brazil on the subject, and it is to be regretted that no English translation of it exists so far. We understand that Professor Carrión may recently have brought out a second and expanded edition.
>
> The present article (written in 1971) is translated from the French version given in *Phénomènes Spatiaux* No. 30 (December 1971) and our acknowledgements and great appreciation are accordingly due to both Professor Carrión himself and to Monsieur René Fouéré, Secretary-General of G.E.P.A. and Editor of the journal, who states that this story has never been published before.*
>
> GORDON CREIGHTON.

* Address of *Phénomènes Spatiaux:* 69 Rue de la Tombe Issoire, Paris 14, France.
I understand that since this article was published by M. Fouéré, accounts of the Prestes affair have appeared in the Brazilian newspapers. One of these was the *Noticias Populares* of October 23, 1972, which stated in addition that the French Government has requested the bones of the unfortunate victim for test purposes—EDITOR.

† **Note** *by the Editor of Phénomènes Spatiaux:* According to our calculations, Shrove Tuesday, a movable feast of the Church, which falls 47 days before Easter, occurred in 1946 (as also in 1957) not at the end of February, but on March 5.

Shrove Tuesday

João Prestes Filho had invited his friend Salvador dos Santos, then aged 39 and still alive today, to go fishing with him in the Rio Tietê. He told his wife to take the children to see the Carnival celebrations in the town, and also told her to make sure to leave one of the windows of their house slightly open so that he could get in when he returned from fishing.

Prestes and dos Santos spent a happy, peaceful day, fishing on the banks of the Rio Tietê.

At about 7.00 p.m. they returned from the river. There was a slight general mist, but the sky was clear enough, not stormy, and so in no way conducive to the formation of lightning or ball-lightning.

They parted at the cross-roads, and each went home, their houses being quite far apart and in different sections of the town.

An hour later, Prestes, absolutely terrified, rushed into the house of his sister Maria, shouting incoherently that when he had tried to open the window (or French window) of his house, he had been struck by a silent beam of light, coming from outside of the house. He had put up both hands to protect his head and eyes against it. Stunned, he had then fallen to the ground for a few moments, though without losing consciousness. Then he had picked himself up and fled into the centre of the town in search of help, his movements still apparently quite normal.

His sister's neighbours, including Sr. Aracy Gomide, were at once called. Prestes meanwhile was repeating his story over and over again.

Interrogated today, Gomide states that he kept his eyes riveted the whole time on Prestes. The latter's hair, head, eyes, clothing (he was wearing a short-sleeved shirt, rolled-up trousers, no shoes or hat) showed no trace whatever of any burns, either deep or superficial, nor any anomalies, and neither did any of the parts of Prestes' body that were protected by his clothing. His eyes however were dilated with terror, his voice distraught.

But before very long, the scene rapidly began to turn to one of horror.

Prestes' insides began to show, and the flesh started to look as though it had been cooked for many hours in boiling water. The flesh began to come away from the bones, falling in lumps from his jaws, his chest, his arms, his hands, his fingers, from the lower parts of his legs, and from his feet and toes. Some scraps of flesh remained hanging to the tendons, and none of those who were present dared to touch them. Soon every part of Prestes had reached a state of deterioration beyond imagination. His teeth and his bones now stood revealed, utterly bare of flesh.

Prestes meanwhile vigorously refused the food and water that were offered to him. **But at no time did he appear to be feeling any pain.**

Now his nose and his ears fell off, sliding down his body on to the floor.

A terrifying spectre of progressive dislocation and mutilation. His eyes bulging with terror. His speech already distorted, in a mouth that had collapsed. Nothing more was to be heard from him now but sounds, the meanings of which were utterly lost.

Amid scenes of general confusion, what remained of the body of Prestes, now nearing dissolution, was placed aboard a cart, to be taken to the nearest hospital, the Santa Casa at Santana de Parnaíba.

But, no more than six hours after Prestes had been struck by the beam of light, a corpse was brought back to Araçariguama. He had died en route, without ever reaching the hospital.

Right up to the last moments of his life, guttural sounds continued to come from his mouth, or rather from his teeth, for his mouth now ended at his teeth. Was he still trying to tell the story of his horrifying experience?

Since there had been no medical examination, the death certificate, signed by several wholly ignorant witnesses, recorded simply: "Died of generalized burns." Words that are totally incapable, indeed, of conveying any understanding of that terrible manner of death, so utterly unknown to our present-day science, inasmuch as the symptoms, plus the overall picture of the happenings, taken together, do not correspond to the sort of lesions such as might have been produced by either natural electricity (lightning, etc.) or artificially generated electricity, or by any form of radiation known to us.

The Police made some enquiries, which yielded nothing that might be validly added to what is on the death certificate.

No marks or traces were found at the spot where Prestes was struck by the light; nothing was found either inside or outside the house. Nevertheless we cannot exclude the possibility, although it is unverifiable, that a strange something or a strange somebody may have been inside the house. But, if there *was* anyone there, it was certainly nobody known in the district.

Subsequently there were further sightings of the lights in the air, lights performing capricious, unexpected, inoffensive evolutions in the night skies over Araçariguama.

A record of the AAAS (American Association for the Advancement of Science) symposium, held at Boston, Mass., in December, 1969.

UFOs — A SCIENTIFIC DEBATE

Edited by Carl Sagan and Thornton Page

Contributors also include:
Robert M. Baker, Frank D. Drake, Lester Grinspoon, Wm. K. Hartmann, J. Allen Hynek, James E. McDonald (dec'd), Donald H. Menzel, Philip Morrison and Franklin Roach.

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ON THE NEED TO PUBLISH UNPLEASANT REPORTS

René Fouéré

WE have stated that we, personally, are *not*, as it were, ever on the look-out for the sensational, but that we are bent upon making an objective and scientific study of a problem. And we will even add that we are greatly opposed to the array of horrors, literary or photographic, in which publications of a certain type engage without restraint, at the risk of producing traumatic results upon young minds. Consequently we offer no excuses to our readers for publishing this terrible story, which finds a place in the columns of our Journal only because it belongs within the framework of the investigations which we and our fellow-Ufologists are conducting into a subject that merits our attention by virtue of the possible gravity that it may entail for all Mankind.

It has been said, and rightly it seems, that reality surpasses fiction. And it must be admitted that, for horror, this Brazilian incident (even though involving no struggle between one individual and another) exceeds anything that the fiction-writers specialising in the literature of the horrific have succeeded in imagining, and this latter point in itself already constitutes an interesting indication.

It is true that we had certainly never expected that one day we would publish so horrific an account. But in fact the relation is more than merely horrific, and we would hope that our readers will do as we have done, and turn their attention away from the purely terrifying aspects and direct it primarily towards the *biological significance* of the story. For, so far as we are aware, the physical lesions recorded therein (lesions described by witnesses whose good faith we have no grounds whatsoever for suspecting, more particularly as the principal testimony comes from a man who was himself an actual eyewitness of the facts) are of an absolutely stupefying nature and, so it would seem to us, fall without any question right outside the framework of the scientific knowledge of our times. We are utterly at a loss to know what physical agency could have caused them and could also have produced the remarkable condition of anaesthesia which seems to have accompanied them. And, may we add, we would be grateful to those of our readers, such as doctors, biologists, or experts on the biological effects of radiations, who might be able to give us any suggestions in this respect, or indicate to us what precise questions our Brazilian friends and correspondents might usefully put to the surviving witnesses.

When we read the books of one whole group of authors who have written about flying saucers we are given the impression that the occupants of these machines have come from the depths of Outer Space to bring help to mankind, to protect mankind from itself, and to bring it back on to the road of not only physical salvation but of spiritual salvation too.

Other writers, on the other hand, believe that the extra-terrestrials are animated only by the worst intentions towards us.

So far as we of G.E.P.A. are concerned, we shall continue in a posture of prudent expectancy, while at the same time not failing to warn our readers of the possible perils that might result from approaching too closely to a flying saucer, perils which Frank Edwards has emphasised (just as we ourselves have) on the cover of the American edition of his book *Flying Saucers: Serious Business*.

With regard to the Araçariguama incident related by Professor Felipe Machado Carrión, may we be permitted to quote here what we wrote on page 27 of *G.E.P.A. Bulletin* No. 6 (Second Quarter of 1964) on the subject of the case at Monte Maíz, Argentina, in which the witness, Eugenio Douglas, was burned by a beam of light emanating from an unknown type of craft:

"The effects produced on us by actions perpetrated by beings from Space, beings who could be very different from us, are not necessarily a valid criterion of their real intentions towards us. This remark might well apply to the Monte Maíz incident.

"Nothing of what occurred there permits us to affirm categorically that the mysterious beings encountered by Eugenio Douglas actually wished to maltreat him. They might have wanted simply to throw some light on him because they could not see him properly. The beam of light that they directed on to him was perhaps—by their standards—no more than the equivalent of a beam from one of our own electric pocket-torches. Even though it burnt Douglas, it might have been without effect on *their* bodies."

This same observation might well apply in the incident at Araçariguama.

Our friend Paul Misraki, to whom we are greatly indebted for his help in translating Professor Carrión's article from the Portuguese, points out that the horror of this Araçariguama affair (already a very old case, since it happened in 1946) does not appear to have been repeated, and that we might therefore perhaps take the view that the lesions suffered by Prestes could have caused the Extraterrestrials to realise how dangerous the "light" used by them would be for human beings. The death of Prestes might thus have been the result of a mistake, of a lack of experience on their part. After all, it *is* possible. . . .

It should moreover be borne in mind that, although strange lights had indeed been seen in the sky in that part of the country prior to the incident, we have on the other hand no proof whatever that the beam of light that struck Prestes came from an unidentified flying object or from a device used by occupants of such an object, and at this point we are to a certain extent in

(*Continued on page* 17)

BOOK REVIEW

BEYOND THE FRINGE

Can You Speak Venusian? A Guide to Independent Thinkers. By Patrick Moore. (David & Charles, 1972.) £2·75.

IN this splendid and altogether hilarious book by Patrick Moore we see him at his best, dealing, with his gentle humour and inimitable touch, with a whole host of way-out theories from beyond the fringe about flat earths, hollow earths, solid skies, frigid suns, Pyramidology, Atlantis, Lemuria, Hörbiger, Bellamy, Ignatius Donnelly, the "artificial moons" of Mars, Kazantsev and the Tunguskaya Meteorite, and all the rest of the wild, mad fringe. For Ufologists the highlights of the book are the chapters on Warminster and Mr. Arthur Shuttlewood and his co-workers, and on the Aetherius Society of Mr. (pardon me—the *Reverend Doctor*) Gəorge King.

Patrick Moore always writes well, just as he speaks well, and here he is at his best, and lucidest and funniest. The book is a *must* for the shelves of every Fortean and every "Ufologist."

On the matter of UFOs, while Mr. Moore takes a poke, as was to be expected, at those in our field who he thinks have laid themselves open to ridicule, it is noteworthy that nowhere does he make any reference to *any* of the serious UFO investigatory groups and publications like FSR, nor does he tilt at *any* of the various well-known and respected researchers around the world. This is a fact of considerable importance.

From the many giants of Independent Thought who figure in this book it is difficult to say who takes the prize. But for me, who am interested in languages, the hero is unquestionably Mr. Bernard Byron, of Romford, England, who, as Mr. Moore says, is one of the very few Earthmen privileged to speak, and write, languages of other planets. Mr. Byron makes me feel a colossal failure in this field, for whereas I have never even tried to make a start on one of the simpler exo-languages (like, say, Lunarian), *he is fluent in Venusian, Plutonian, and Krugerian.*

For the ignorant among you, I had better add that Krügerian is the tongue employed by the people who live on a planet moving around the faraway red dwarf star Krüger 60.

GORDON CREIGHTON.

ON THE NEED TO PUBLISH UNPLEASANT REPORTS (*Continued from page* 16)

agreement with the ideas presented by J-M. Dutuit in paragraph 3, page 8, of his article in *Phénomènes Spatiaux* No. 29.

All that one can say is that, since the effects of the light beam at Araçariguama possess no common measure with the effects of any recorded natural beams or with the effects of beams from the most perfected instruments that our science could have conceived of and constructed in 1946 or since, the beam in question must have emanated from a source that is apparently alien to all those to be found on our planet and that, since it pertains to a science that is not ours, that science may well be assumed to be extraterrestrial.

BOOKS FOR SALE

MYSTERIOUS BRITAIN by Janet & Colin Bord. 260 A4 size pages, 247 large illustrations £6·10

UFOS—A SCIENTIFIC DEBATE edited by Dr. Carl Sagan & Thornton Page. 310 pages £5·80

SCIENTIFIC STUDY OF UFOS directed by Dr. Edward Condon. 1,080 pages—90 of photos. £4·40

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THE ETERNAL MAN by Louis Pauwels & Jacques Bergier. 246 pages, illus. £2·62

THE ETERNAL SUBJECT by Brinsley le Poer Trench. 200 pages, illus., index £2·62

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WOODSTOCK UFO FESTIVAL, 1966 — 2

Dr. Berthold E. Schwarz

Our contributor is Consultant, Brain Wave Laboratory, Essex County Hospital Center, Cedar Grove, New Jersey. He has been a member of the FSR team since 1969.

THIS is the second part of a report of UFO events, in 1966, from the small town of Woodstock—an arts and crafts centre which is actually some fifty miles north of the site of the 1969 Rock Festival which bore the same name—in the Catskill Mountain area of the State of New York. The principals, the Carriers (pseudonym), were interviewed in 1969 and 1970 (including a psychiatric interview of Mr. Carrier) and were found to be in good health with no evidence of previous emotional or psychosomatic illness, or of lying, stealing or dishonesty. We saw how the young couple were completely bewildered by the events which began with the observation of greenish lights six feet in diameter in a field near their house, and of "something" that flew close to their car.

Continuing events at Woodstock; Summer 1966

Mrs. Carrier's account continued:

"One afternoon, my girlfriend (age 20) and I heard something like a jet breaking the sound barrier, but it was above our roof. We ran out to look and saw a thick vapour cloud from it: the noise was like a jet—but the vapour trail didn't break up, it lasted a long time—it went straight over the roof to the mountain. It had a zigzag pattern over the mountain. Later in the summer a friend (a young man) came out from Boston. We talked about seeing green lights above the fields and other strange things; and later, when this happened to all of us together, my friend went out to check and see if there were lights in the mountain, but there weren't any. It was in the fields.[10] One time there was a power blackout; and the man came to fix it. At that point the light was close in the field and we were so scared that no one went out to see what it was.

"Another time, when my girlfriend and I were looking at TV, we saw and heard the (green) thing; and we got a local Florida station on our TV set![11] Toward the end of the summer (1966), another friend, who had lived there for several years, told us about Little Buck, a Hopi Indian[12] and his family, who lived high up in the mountains near the Reservoir. When he heard about my experiences the Indian came to see me. Indians are very reserved people, and Little Buck was reluctant to bring up his own experiences, but after I told him what had happened to us, he said that for years he and his wife wondered if they were insane, because the same thing had happened to them. And that was the reason why they finally left Woodstock. He said, 'They (lights) came close to us and the sound and pull increased so much that we threw ourselves face down on the ground and rocks were strewn about. I yelled at them: "*Show yourself!*" We ran to a friend's house in fear.'

"One time, when my girlfriend and I were in the house we saw the light and heard the sounds. The vibrations and sensations were so strong that our throats were constricted (globus hystericus?). It was strong—like a magnet above the house—directly above our heads, pulling us up. It increased until the centre of gravity was in the centre of the stomach. The legs were ordinarily heavy, but this time I felt giddy and was laughing at the novelty of the experience. It was like carrying your body around like a thin handkerchief. We walked around on the tip of our toes. We couldn't force our heels on the floor and I became frightened. We were afraid we would float up toward the ceiling. Then it broke—so quickly that it was like going back into your body. I could feel the heaviness.[13], [14]

"Once, [after many of the described events] the niece of the man we rented the house from, the pilot, came to our house to say hello. It was the time of so many reports. She told me about flying back from New York to Kingston, when she saw something so strange that she couldn't describe it.[15] She had a young boy with her, and she told me about a friend of hers who works for the Kingston paper. She also told me how her niece,[16] who was sixteen years at the time, said that several years ago she had been in the middle of Woodstock on the green, and saw a thing like a ship with portholes. It stopped and landed on the green. The door opened and then closed. The girl said she was so terrified that she didn't tell anyone outside of her family for two to three years. Last summer I heard, from a friend, of another

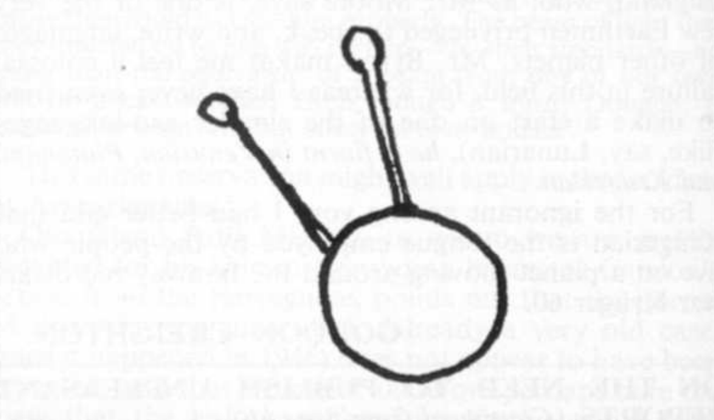


Fig. 3. UFO, as seen by the 12-year-old. The Tappan Zee bridge crosses the Hudson River just south of Nyack (see sketch map)

sighting where there were thousands of people at the fair, close by, and they saw an object hovering above them.[17]

"The other mountain, in back of our house, has Clarence Schmidt[18] the artist living there. His house was up one year before we moved to Woodstock. He is an old man with white hair and beard. He has a lot of mirrors around his house that reflect on the water; and he can look out at the reservoir. There is something funny about this. We'd seen bright lights around his house all summer. There might be a clue there. Once we all stayed up late one night to talk about him. Then we decided to go and see him. We stopped in town to buy some cookies, and as we were about to take a turn—our intention was to go straight up the road—in a split second my husband impulsively wheeled the car to the left. He just cleared a truck ahead of us with a huge blade on its back, which fell off and hit the pavement. It was a close call.

"Once, toward the end of the summer, in the middle of the night, my husband and I were in the house and we heard a voice over a loudspeaker, like a megaphone, saying, 'No. A little to the right. Over there.' It was very strange, for there was nothing there. I was so frightened that I called the Air Force at once, and told them of this and the (associated) lights. [However, Mr. Carrier felt that this was due to people with walkie-talkies, although he couldn't explain the incongruity of the timing.] There was also a brilliant white light. When the policemen came, they had the siren going and nothing was up there. One of the policemen[19] listened quietly and said, 'Don't be upset. I've seen them myself.' The lights have even appeared in the form of a cross in Kingston.

"Our house had poltergeists.[20] I'd put safety pins and baby lotion down many times, in the middle of the bed. I'd turn around and they'd be gone. Then they would be back later. [Husband: "We'd miss things. It was insane. We'd look and look and we couldn't understand it."] My girlfriend, who lived close by with her family, would hear a car drive up. They would look out, and see nothing. They would hear the crunch on the gravel, doors slamming, footsteps, a knock, and then nothing. She said this happened several times.

"The night that May came to the house we aimed an old movie camera at the (green) light and tried to get some footage. After that a few people came to the house and a lot of negative things happened to us. Things were being lost that never happened before. My husband didn't believe me. The light and the steady noise you could take in your stride, but we heard funny noises from the house—high-pitched. [Husband: 'High-pitched screams.'] Once the two poodles came back very frightened. There was a funny crackling sound, like the kind that comes out of a hi-fi set. My husband heard it too. [Confirmed.]

"One night we heard a noise like someone yelling, "Help." But it was a crackly, taut voice, the stereotyped spooky voice. Then our house was robbed and the movie camera taken. The film had not been developed and there was a lot of footage on it. Many other things were stolen.

"Our car was breaking down all the time for no reason at all, and it wouldn't start. Once, my husband's friends and I were sitting on the screened porch and we heard some funny crackling sound on the gravel. 'That's it,' a friend said, and there was a brilliant flash of light, as if someone was taking his picture. The fellow who was with us later disappeared, and we haven't heard from him in a long time. We would have constant harassment on the telephone: clicks, disconnects, and funny sounds.

"When we moved to the city we dismissed all this from our minds."[21]

* * * * *

We emphasise that neither Mr. or Mrs. Carrier nor their immediate families had a past history for various diseases, including brain syndromes, injuries, temporal lobe epilepsy, delirium or drug ingestion.[22] The Carriers, like many other young couples, had smoked marijuana in the past, but at the time of their experi-

Fig. 4a: Merz grandchild

Fig. 4b. Similar image on damaged car

ences neither they, nor their friends were under the influence of marijuana. After the Carriers left Woodstock, their son was born, and at the time of the study (1969-1970), both mother and child remained healthy. Her pregnancy and delivery were uneventful.

At the conclusion of my (BES) original telephone interview of Mrs. Carrier (29/7/69) at 9.30 p.m., the electric lamps of my recently deceased father's office, where I was working, suddenly went out. My mother, who then entered the room and who did not know the content of my phone talk or anything of these researches, remarked how odd it was, since the lights were on timers and set to go off at 10 o'clock, and should not go off at 9.30. I was as unaware of this data as she was unaware of my odd interview; so I checked the clocks to see what was wrong. There was no explanation why the two lamps went out within a half minute of each other at this earlier time and almost immediately following this call. There was no evidence for a local or general interruption of the house current. Perhaps this episode illustrates how possible telekinesis might occur under emotionally charged conditions. If records are kept for such minutiae over the years, a pattern of built-in controls,[23] as also happens in telepathy, can frequently be observed.

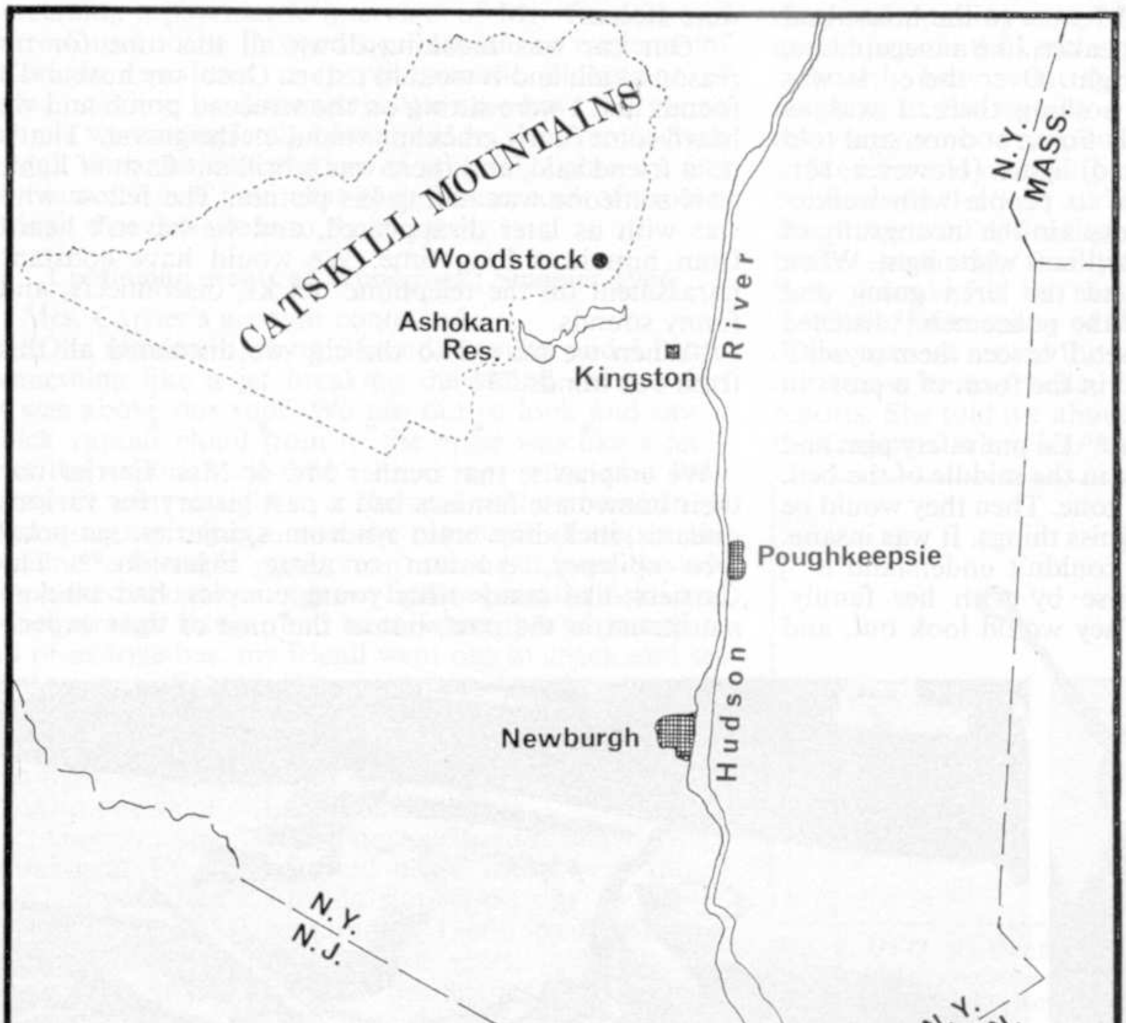
Summary

Psychiatric study of a young couple who had numerous presumed UFO-related experiences over a period of months, tends to support the credibility of their accounts and suggests the need for more prolonged and intensive probing in the attempt to understand the complexities of the interphase of psi and ufology.

* * * * *

Notes and references

10 Telephone interview on September 25, 1969, of Mr. P.M., who had a master's degree in mathematics and worked



Part of the State of New York, showing the location (within the dotted boundary line) of the Catskill Forest Reserve, and the position of the country town of Woodstock. Abbreviations employed at the inter-state boundary lines: N.Y., New York State; N.J., New Jersey; CONN., Connecticut; MASS., Massachusetts. The Tappan Zee bridge referred to in reference 15 crosses the Hudson River close to Nyack, N.Y.

with Mr. Carrier, confirmed the essential features of the account. Mr. M. lived in Woodstock throughout the period of these happenings. He was frequently at the Carrier home and spent nights there. He specifically recalled seeing lights hovering over the cornfield, chasing lights with a car and finding nothing, hearing strange noises outside and from the ceiling of the house "as though someone was walking around and yet no one was —it is an isolated area—" sound of cars driving in and out yet there were no cars, sewing-machine-like sounds in the house as if coming from the ceiling which he heard himself with the Carriers, mysterious unexplained thefts of jewelry, and on one occasion the sound of cows moving around in a field of six-foot-high corn, yet there were no cows within a mile of the area and they failed to discover the cause. Mr. M. said that the Carriers were truthful and that neither he nor they were accustomed to playing practical jokes on each other. On occasion they all had used marijuana, but were not under its influence at the time of these odd experiences.

Although Mrs. Carrier had a mystical inclination and was interested in the supernatural, it should be stressed that her possibly UFO-related experiences preceded her reading knowledge of the subject. Mr. M. recalled one episode when Mrs. Carrier had begged him not to go to an Army Reserve meeting in Massachusetts because of an impending disaster. As Mr. M. was driving up, a deer jumped in front of the car and smashed it. Because of the continued weird events and terror in Woodstock, Mr. M. finally left, as did also the Carriers. Mr. M. had no idea of my preliminary investigations nor my knowledge of the Carrier's experiences. He denied any relevant psychopathological stigmata, on tangential and direct questioning. He has been healthy and has had a good job throughout the years.

11 C.D.B., an electrical engineer who has been a ham radio operator for thirty-five years, told me that it is not unheard of to pick up a television programme originating from a local station many miles away. He wrote about another unexplained phenomenon occurring in radio transmission. "It has been observed rarely . . . this phenomenon is the observance of long-delayed echoes by both the originators of transmissions and by others. Since radio waves travel with the speed of light, you wonder where they've been all that time." Two relevant references originating from the Radioscience Laboratory, Stanford University, and supported in part by the Office of Naval Research, are: Villard, Jr., O. G., Graf, C. R., and Lomasney, J. M.: Long-Delayed Echoes . . . Radio's "Flying Saucer" Effect, *QST* [Radio Amateur's Journal] 38-43, May 1969; *ibid.:* There Is No Such Thing As a Long-Delayed Echo AR . . . or, The LDE Mystery Deepens; *Quest:* 30-36 (February) 1970. A spectacular example of a possible LDE if verifiable is presented in Edwards, Frank: *Strangest of All*, chapter headed "Signals From Space," pp. 165-166, Ace Books Inc., New York, 1956.

12 In *The Sky People* (Award Books, pp. 104-106, N.Y., 1970), Le Poer [Trench—ED.] writes about some of the UFO-related myths in the legends of the Hopi and their supernatural friends, the Kachina, who believed they originated from the skies. "If the Hopi and Kachina had a link long ago with Mars, could the Kachina today, in their ritual dancing still wear the symbols of two Martian satellites?"

13 From the *World* of Coos Bay, Oregon (September 28, 29, and October 10, 1959) and personal letters to me, Leo Bartsch, a real estate agent, described an early morning episode: "I was lifted right out of bed. I was weightless for [about] a minute." At the same time as his experience, he subsequently learned that a Mrs. Carlson and her two sons had seen (and reported to the police and the Air Force) a brightly coloured, mysterious, low-flying object. In an article entitled, "The UFO, a change in my life," Mr. Bartsch described his experience (as told to his wife at the time): ". . . something out of the universe just went low over this roof. Although I saw and heard nothing, I knew it. How or why, I do not know . . . my arm became normal instantly. Then I realised she [the wife] must be thinking I had a nightmare. So I told her to look at the clock and be sure to remember the time, as I said, 'someone saw it and it will be in the newspapers.' I even wondered why I was saying this when I had not heard or seen a thing. And when the next issue came off the press, there it was, September 28 (my birthday), the 1959 issue of the *World*, Coos Bay, Oregon. . . . This woman and her sons lived only three miles from me. From where she lived, the direction of her sighting was directly over my house, and she stated it was low."

He attributed the immediate healing of his left arm, which at the time of the experience felt "like a sparking, electric contact," to the UFO, and soon afterward started attending flying saucer meetings. He became a knowledgeable fundamentalist in his interpretation of the Bible. It is regrettable that there was insufficient medical evidence or observation to document and speculate upon this alleged effect.

14 In a bizarre experience H. D. Stocks reported (Red Sun That Rises Straight Up, *Air Facts, The Magazine for Pilots*, Vol. 33: 10, 50-55 (Oct.) 1970, also see FSR, Vol. 15, No. 3, May/June 1969) how, in association with an eerie glow and a feeling of detached unreality, he noticed, "with amazement that they (a flock of sheep) all appeared to be standing on tiptoe, like ballet dancers, with their heads held unusually high, just as if they were suspended in space with their hoofs barely touching the grass." Mr. Stocks and the farm manager, Jock Marais, then experienced "a peculiar feeling, almost of weightlessness." This experience was related to an ancient Zulu legend of the sun "that rises straight up into the sky after devouring some of the tribe's cattle." After the sensations of weightlessness appeared, Stocks had a most peculiar, near-immediate experience in his aeroplane, which had "an incredibly rapid accelerating ascent," associated with instrumental changes and "strangely no feeling of the G force." (For a well-documented similar experience see Sanderson, I.T.: *Invisible Residents*, Chapter 9, "Supramarine Time Anomalies," pp. 143-156, World Publishing Co., New York, 1971.)

This episode, which occurred in Natal, was "forgotten" until a very peculiar related experience, "halfway across the world, almost exactly a year later, the 15th of June." While flying with a man who was one-quarter Cherokee Indian, they were amazed to suddenly see an "eerie pinkish glow, more intense in the centre of the circular object as it shot straight up into the sky." With appropriate details Stocks describes how they had a sensation of "no G force, and my camera, which had been lying in my lap, now felt light as a feather to my touch."

After Stocks and his passenger had landed they compared notes on their experience, and by a peculiar coincidence, a farmer then telephoned them to describe his strange related phenomena. They flew over to the farmer's ranch and were amazed to hear how a herd of white-faced Hereford steers had stood in a semicircle in association with a pinkish glow, an absence of sound, a peculiar weightless feeling—and "one of the oldest steers was missing." One of the ranch hands, an American Indian, recalled a legend of "the sun that rises straight up." This account was confirmed by Stocks' friend who had heard the same story from his Cherokee grand-

mother. Stocks' experiences were reported to *Project Blue Book*.

15 After a preliminary telephone interview on October 29, 1970, Mrs. Gale Brownlee, a licensed commercial pilot, with a flight instructress rating, was interviewed in her home on February 14, 1971. Present at that time was William Salvucci, a prominent local restaurateur. Both of these people recalled hearing the Carriers describe "what she saw and felt—told goofy things. I didn't get the impression that she was imaginative. She genuinely believed, and, whatever it was, she was terrorised." Mrs. Brownlee was free of any relevant psychopathology. She described her own sighting, which was reported in *The Daily Freeman* (Kingston, New York, Saturday evening, April 23, 1966). A twelve-year-old passenger and she were returning by aircraft: "We were at an altitude of about fifteen hundred feet. When flying over the Tappan Zee bridge we looked out and saw the object. It was high above us and appeared as a bright green and yellow flare, travelling in a north-north-west direction. A green and yellow flame appeared to be shooting from the UFO, which was travelling at a high speed like a satellite."

As reported, the object was witnessed from other vantage points by many people. On telephone interview (29.10.70) of the young man who was the original passenger, his account was as reported, except that he recalled that the object was noiseless and there were no physiological effects.

16 Mrs. Brownlee's sister, Mrs. E.K., and her friend, Miss E.H., when interviewed on the telephone (29.10.70) recalled the golf course UFO episode of 1958: "It was approximately 11.00 p.m. There was moonlight, and no clouds. There were three oval-shaped [craft], with domes on top, hovering about one telephone length over the airport. They had windows with slots all around. There were no lights. They were gunmetal grey and there was no noise. We had a weird feeling before we saw them. Our observation lasted 5 to 10 minutes. We were scared and stayed in the car. It had no affect on the motor or lights. One UFO came back and it was just sitting there; then two went back and forth. We told our parents and many people. They didn't believe us."

The friend, Miss E.H., said: "Spooky effect. Strange-appearing—out of the ordinary. Not like a plane or a helicopter—no noise. One object was elliptical." Both ladies were of good health and had no previous or subsequent experiences similar to this. This was one of the most moving experiences of their lifetime. This event took place a very short distance from the Carriers' home.

17 On direct interview of the then current occupant of the Carriers' home (2.2.71), he reported no strange events in his home since he lived there, but he recalled a Woodstock rock concert in August, 1969, which was tape-recorded by N.Y. radio station WBAI (Pacifica Foundation). At that time everyone was amazed, because a UFO hovered above the audience. This event took place about one mile from his home. It was impossible to check out this story further, and the gentleman could not locate the tape. See Figure 3 for his drawing of what he saw.

18 Rehberg, W.: Clarence Schmidt of Woodstock, *The Newark News* Sunday Magazine (cover story), Nov. 29, 1970. In my interview of Mr. Schmidt on Sept. 13, 1969, he denied any knowledge of UFOs. However, it appeared that he was an observant old man, and with more time the results might have been different.

19 When contacted on the telephone, the chief of police of Woodstock vaguely recalled the Carrier incident. However, the officer who made the house call during a particularly trying time remembered entering the complaint on the blotter but with no details. He chiefly recalled the Carriers' terror. Both the officers remembered Mrs. Brownlee's personal experience. When State Trooper CVW was phoned, he was initially reluctant to discuss his own Woodstock observations of a "red-green-blue standing-still object that also went like hell. It appeared to be a mile away, then over the street and I observed it for four hours. I counted seven or eight of them. There was no influence on the car, lights, compass, or wristwatch. The other officers saw it too. I contacted Stewart Air Force Base but took a hell of a beating and harassment because of this. They convinced me it was ice crystals. But it was quite a thing to see. This was in 1967" (near the area of the Carriers' sighting).

20 The relationship between parapsychology and ufology is difficult to define. If levitation, teleportation, materialisation, and dematerialisation were easily demonstrable facts, which they are not, these would be the most reasonable explanations for much UFO phenomena. Many of the presumed associated telepathic aspects of ufology are assumed to come directly from the UFOs or the entities. However, this might be too superficial a view of a much more complex problem. For example, from my experience in psychotherapy, it is not unusual to have highly polarised, poorly repressed ideas telepathically sent or received. Of course when one is worked up and excited about a subject as fascinating as UFOs, this can be an excellent *modus operandi* for telepathic leakage from the physician investigator to the witness, and totally without the witness's awareness of what is going on—an unconscious process. Thus, this greatly simplified process alone could be a suitable explanation for much of the supposed UFO-associated telepathy and other paranormal phenomena, without any need to invoke its origin in the UFOs themselves.

As an illustration, there is the Merz case (note p. 26, FSR, Vol. 17, No. 2: 4-9, March/April 1971) where three generations of a family saw UFOs at different times, and in some instances under well-controlled conditions with countless other observers. The grandmother, who never took herself seriously, also has had many lifelong non-UFO related psychic experiences. For instance, when her grandson was injured, a picture of her sister (who was psychically talented) fell off the wall. At another time, when Mrs. Merz's husband and son were involved in an auto accident many miles away, Mrs. Merz, in the presence of her granddaughter (whom she had raised since age five), had a premonition that something horrible had happened. She was very attached to this granddaughter who was the only one of the five grandchildren who resembled herself. When Mrs. Merz later found out what had happened—her husband and son knew better than to try to conceal such news—they were more surprised than anyone else to see that the polaroid picture (of their damaged car door), taken by the mechanic for insurance purposes, showed a resemblance to the favoured granddaughter through a coincidental deformity (see Figure 4 a and b). Unfortunately, I could not borrow the best picture of the granddaughter, which showed her bangs and which was a better resemblance to the image on the damaged car door.

These accounts become so complex that it is almost impossible to find a cutoff point for the psi material *per se*, let alone relating it to the UFOs. The Merz case involved the later haunting by the same favourite aunt and psychic who "came back" on many occasions with warnings which checked out. In her lifetime the aunt was a snake charmer with a circus for many years, had many unusual psychic experiences as did her sister, the grandmother. Thus, do UFO experiences happen to odd people? Or, are people who are accustomed to out-of-the-run-of-the-mill experiences—like psi stuff—more likely to become aware of other strange events such as UFOs? Or do

UFOs (or what is behind them) take advantage of such biologically and psychopathologically vulnerable individuals?

In many cases, why should one have to resort to the hypothesis of implanted lies, false prophesies, etc., when observation of non-UFO-related psychic matters in paragnosts reveals the same pattern: i.e., an inexactitude and a groping for correctness. For example, anyone who has followed the careers of some of the publicised prophets will note the infrequency and vagueness of their hits, and their many outlandish errors. Although such "errors" are at times parapsychologically correct—they are more often, perhaps, examples of the paragnosts' own projected psychopathology and fumbling attempts at synthesising their impressions (see Tenhaeff, W. H. C.: Proceedings of the Parapsychological Institute of the State University of Utrecht, Nos. 1-3, 1960, '62 and '65).

Thus, much more spade work would be indicated in cases like the Merz or Carrier families and in other published reports, before jumping to an unjustifiable *pars pro toto* conclusion. The UFO and psychic phenomena might be related; yet there are also differences that must be taken into account. It can be erroneous to try and place them all under one umbrella.

21 When scouting the area for additional opinions, I noticed the name of a psychiatrist who was formerly affiliated with our local hospital in Montclair, New Jersey, and with whom I was acquainted from departmental meetings. When I telephoned him (2.11.70), he claimed no knowledge of UFOs and was most reluctant to discuss the subject. It is of interest that at the time this man practised in my town, he had much pressure on him because he was allegedly a follower of Wilhelm Reich, and such practices as espoused by Reich were far from the mainstream of practice.

It is of interest that in his writings Wilhelm Reich called attention to the possible connection between his Orgone energy and flying saucers. This would be an interesting subject for someone to undertake who is thoroughly familiar with the controversial researches and personality of Wilhelm Reich. Either Reich was a genius years ahead of his time, or a once brilliant man who succumbed to the insidious effects of psychosis. Some interesting and conflicting references about Reich and UFOs are:

Steiger, Brad, and Whritenour, Joan: *New UFO Breakthrough*, Award Books, New York, 1968; Ch. III: "The Silencing of Wilhelm Reich," pp. 29-37.

Hoppe, Walter: Autobiography, *The Journal of Orgonomy*, Vol. 3 (No. 2): 155-165, Nov. 1969.

Reich, Ilse O.: *Wilhelm Reich, A Personal Biography*, St. Martin's Press, Inc., New York, 1969, pp. 110, 115, 119, 122, 129, 146, 150-151.

Eden, Jerome: *Orgone Energy*, Exposition Press, New York, 1972, pp. 69-74; 149-153.

Schatzberg, A. F.: Wilhelm Reich: Self-Destined Victim and Social Casualty, *Archives of General Psychiatry*, Vol. 27 (No. 1: 67-72, July, 1972).

Mention was made elsewhere (*Proceedings of the Eastern UFO Symposium*, January 23, 1971, Baltimore, Maryland, published in 1971 by Aerial Phenomena Research Organisation, Tucson, Arizona: page 12) of a world-renowned physiologist who had a close UFO experience that was initiated by telepathy. This researcher, famed for his many contributions, was a former student of Reich and performed numerous successful but unpublished experiments. Although many years later he privately upheld to me the validity of the earlier researches and his UFO experience, few knew of his interesting and significant association with Reich earlier in his career. He was still intrigued with the possibilities of UFOs and orgone energy.

22 Although the study of the Woodstock events is, unfortunately, incomplete from the psychiatric viewpoint, attention might be directed to the experiences of the astronauts and cosmonauts, some of whom reputedly had UFO or UFO-related experiences. While voluminous data has been published on the telemetric monitoring of their various physiological functions and other data, as far as I am aware, there have been no psychiatric reports of these brave men. If the matter is as it seems, then it might be asked why has exclusive attention been given to the "objective" aspects of the astronauts' experiences, while neglecting the correlative subjective, or human aspects. Unless such anamnestic anecdotal data about the astronauts' UFO experiences (see *Condon Report*, pp. 204-208, New York Times Books, 1969) exists in presumably classified files, this omission could be reprehensible from the broad scientific and ufological viewpoint: e.g., clues concerning the extraterrestrial vs. ultraterrestrial hypothesis. Furthermore, if the popular accounts of some of the astronauts developing various presumed emotional problems are creditable, then the lack of intensive pre- and post-flight psychiatric (and parapsychological?) study of these highly trained and programmed astronauts might have left them unduly vulnerable to their emotionally charged explorations.

Unlike the largely anecdotal data obtained from the young Woodstock couple, the accounts of the highly trained and technically sophisticated astronauts might have given clues for such questions as: (1) Are the UFO and UFO-related events "real"? (2) Might such events be related to possible psychodynamic factors, and if so, in what way? (3) In what ways might these almost experimentally observed factors have influenced, if at all, the astronauts (and vice versa)?

If such psychiatric investigations have not been undertaken previously it is hoped that NASA, which has not overlooked myriad other aspects, will consider future flights as an ideal opportunity for such studies. It is regrettable that the Condon Report was inexplicably remiss in such an opportunity by not tackling close UFO landing or occupant cases from the psychiatric viewpoint.

23 Schwarz, B. E.: Built-in Controls and Postulates for the Telepathic Event, *Corrective Psychiatry and the Journal of Social Therapy*, Vol. 12: 64-82 (March) 1966. Some key articles on psi and ufology which have appeared in FSR are those by Charles Bowen, Gordon Creighton, P. M. H. Edwards, Janet Gregory, John A. Keel, Ivar Mackay, and Aimé Michel.

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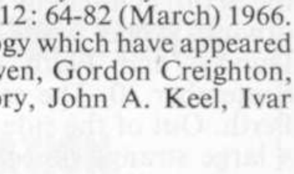

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THE MONSTER OF THE A85

F. W. Holiday

Although not on the topic of UFOs, this article is presented in view of the theme of Mr. Holiday's new book *The Dragon & the Disc.*

UNKNOWN monsters of huge size and curious shape, apparently living animals, can only be one of two things. If they are not hoaxes or absurd mistakes by the witnesses they must be either actual organic creatures unknown to science—a view presently held by the Loch Ness Investigation Bureau—or some strange form of reality so far described only by certain religious thinkers and other mystics.

If the subject of monsters is explored in depth then all sorts of weird "coincidences," psychic overtones and illogicalities are found to occur. In the end the researcher finds himself holding a bunch of paradoxes which causation as currently understood cannot possibly explain. It is as if we were flat-earthists admitting worriedly that there does indeed seem to be evidence that one or two ships have unaccountably disappeared in the west only to reappear, after a long time-interval, in the east. But of course (since the earth is flat, say we) this obviously must be a mistake and a delusion. It stands to reason. We feel very firm on this point and insist that observers of the alleged phenomenon are somehow unreliable (we are careful not to say how). This leaves our dogma intact and all further discussion is avoided.

This is the situation I came across in the case of the monster of the A85. It was first reported in the Scottish *Daily Express* on October 5, 1965.

The story began when Mrs. Maureen Ford, wife of the Scottish amateur fly-weight boxer David Ford, was driving home with friends along the A85 between Dundee and Perth at 11.30 p.m. on the night of September 30. The car was moving fairly fast towards Perth. Out of the side window Mrs. Ford suddenly saw a large strange object by the roadside. "It was a long grey shape," she said. "It had no legs but I'm sure I saw long pointed ears. It was only a few yards from the banks of the River Tay."

Nothing more might have been heard of this incident had not a second motorist encountered the object. This was Mr. Robert Swankie, owner of the National Bar in Arbroath, who was nearing home after a journey up from London. He had left Perth and was heading for Dundee along the A85 when suddenly a large object was picked up by his headlights. The object had apparently crossed the road since Mrs. Ford saw it. The time was now 1 a.m.—an hour and a half after Mrs. Ford's sighting.

"The head was more than two feet long," Mr. Swankie stated. "It seemed to have pointed ears. The body, which was about 20 feet long, was humped like a giant caterpillar. It was moving very slowly and made a noise like someone dragging a heavy weight through the grass."

This was all I could usefully learn from the *Express*. At once I tried to get in touch with Mrs. Ford and Mr. Swankie. Mrs. Ford soon replied confirming her own sighting and enclosing a very rough sketch of the object's head. She mentioned the arrival of a "Miss Fergusson" on the scene.

This later turned out to be Miss Russell-Fergusson of Clarach Recordings, Oban, with whom I opened a correspondence. She had, she told me, taken down on tape both Mrs. Ford's and Mr. Swankie's accounts. "I seem to have stumbled on something quite exciting,"[1] she wrote, adding: "We both had the same cri de coeur: Why did he not stop?" Why indeed.

It soon transpired that the recordings were on their way to Dr. Constance Whyte who is an M.D. and who, as wife of the manager of the Caledonian Canal, had written a book called *More Than A Legend*[2] which sparked off the post-war Loch Ness investigations. I had corresponded with Constance Whyte for years and at once asked her to describe the Swankie affair as given in the tape.

She wrote: "He was motoring at about 1.00 a.m. towards Dundee and was on a twisty bit of road about 6 miles from Perth. His headlights picked up something moving on the near side of the road (i.e. the side away from the Tay estuary). He said that the silhouette was as drawn by him (no doubt you have a copy of his sketch). He slowed down and opened his window—looked to see if there was any following car—and saw the lights of one about five minutes (sic) behind him, so carried on to the start of the Dundee bypass (about 12 miles further on) when the following car occupied by a lady driver alone caught up with him and he waved her to stop but without success."

"Mr. Swankie does not say that he actually stopped at all. He does not explain by what illumination he saw the 'thing' when he was alongside it. He makes no mention of any reaction on the part of the 'thing' either to him or the sound of his car. His description seems to me to correspond pretty closely to the semi-comic postcards of the Loch Ness monster."[3]

Mrs. Whyte clearly did not approve of Mr. Swankie's apparently irrational behaviour in not investigating the phenomenon on the spot nor in its alleged appearance as described by him. Miss Fergusson declined to loan the original tape because "I am using it for my own research." The authorities, naturally, did nothing whatever. A police spokesman at Longfargan told the *Express*: "We know of nothing in that area which could possibly be confused with a monster. Of course in the dark the headlights of a car could play tricks when they strike walls and trees."[4]

In that case one wonders why Mr. Swankie didn't see monsters all the way up from London and why he didn't report them as he reported the A85 specimen. And why

would he associate such a thing with "dragging" sounds? The crunch question of course is why a completely independent witness supported his strange story if, in fact, it was no more than mistaken observation.

Everyone seems to have made up their own minds at the outset. Mrs. Whyte seemed to retire in a slight huff at what she considered the quality of the evidence. Miss Fergusson took her tape elsewhere and mentioned "prominent zoologists who are carefully checking it with me." At no time was anyone able to explain what the witnesses saw (or thought they saw).

The story becomes even odder when the surrounding topography is considered. As it leaves Perth the A85 skirts Kinnoul Hill and it was in this area that the monster was seen. In *The Muses' Threnodie* (1638) by Henry Adamson he describes a "dragon's hole" in a steep rock on the face of Kinnoul. Ancient records of the Kirk Session at Perth show that Kinnoul was used for various pagan rites which were suppressed at the Reformation.[5] Earth models of dragons occur on some Scottish estuaries where they were used for cult purposes. There is one on the banks of the Clyde and another near Oban which I have examined.

Mr. Swankie's description of a caterpillar-like object was supported by Mrs. P. Cameron of Fort Augustus, the oldest living witness to see a Loch Ness monster on land. I had tea with her in August, 1972, and found her to be a delightful old lady with clear recall back to September, 1911, when she was a young girl.

It was a Sunday—she told me—and Fort Augustus was very quiet. She and some small friends had arranged to meet some other children by the loch near Cherry Island in order to swop cigarette-cards. While they sat in the heather waiting for the others to arrive there was a crashing sound from a wood fringing the water a hundred yards away across the small bay behind the island. They thought it was the sound of wandering cattle.

All at once a large animal started to come out of the wood. It was elephant-grey in colour and wider than two cows. It had a long horse-like head. She couldn't see the shape of the neck. Under the front end were big thick legs. The amazed children saw that the thing was moving "like a caterpillar crossing a leaf." The crashing in the wood caused by the hind-parts continued even as the front portion entered the loch. The children felt afraid and ran home where, Mrs. Cameron said, they were ill for the rest of the day. Their Victorian parents told them they had "seen the Devil." No-one seems to have looked for tracks or examined the trees for damage.

Mrs. Ford, Mr. Swankie and Mrs. Cameron appear to have seen what in medieval times would have been called a dragon. Three parties of sonar experts—two American and one British—have now proved that the things are not hallucinations. But no-one has yet proved that they are organic living creatures and it is now time that this assumption was challenged. Living animals fit into detectable eco-systems; their nests, dens and excrements are discoverable; their carcases are found, no matter how rarely. So far as we know this has never happened during the whole of British history. My belief is that the basic position was wisely summed up by Professor R. P. Mackal of Chicago University in a letter to me dated February 12, 1968, in which he said:

"Please understand that my position is that speculation has its place even in the face of totally inadequate evidence. However I am very dogmatic that at this point one can legitimately have no more than a slight bias towards one theory or another as to what is in Loch Ness. Officially I will not be satisfied that we are dealing with living creatures until I have a sample of the phenomenon's substances for histological, immunological and chemical studies."

That pungent writer John A. Keel demanded: "To hell with the answer! What's the question?"[6] If it be argued that the laws of the universe first existed in a mind before they became manifest then clues about its nature may be found by examining afresh "the physical non-evidence" (as Keel calls it) for dragons and UFOs. That these objects have been seen since prehistory seems to me self-evident.[7] That speculation about their nature should be replaced by facts seems most desirable.

References

1 Letter dated November 11, 1965.
2 *More Than A Legend* (1957), Hamish Hamilton, London.
3 Letter dated December 6, 1965.
4 October 5, 1965.
5 See: W. Carew Hazlitt (MCMV), *Faiths And Folklore*. Reeves & Turner, London.
6 *Operation Trojan Horse* (1971), Souvenir Press, London.
7 See: *The Dragon And The Disc* (1973), Sidgwick & Jackson, London.

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UFO ENTITIES: OCCULT AND PHYSICAL

E. A. I. Mackay

Our contributor is well known as a former Chairman of BUFORA, and as a researcher who possesses a profound knowledge of the whole parapsychological field, and the Occult.

THE literature of UFO "contacts" and "entities" is full of incident which, to a rational mind, appears not only improbable but impossible. However, the term "impossible" is only relative to our degree of knowledge and comprehension. It is for this reason therefore, although there is already enough speculation on the subject to choke a leviathan, that I append the following notes.

My observations on this exceedingly complex, provocative and "impossible" subject are necessarily very generalised in scope and I do not for a moment expect anyone unversed in such matters to believe them. I am of the opinion, however, that the comparative similarities in the classifications which I put forward are, at the least, worth consideration. Those suffering from the "nuts and bolts" syndrome will scarcely be expected to understand a word, let alone *what* I am suggesting, in spite of the fact that they are based on the words of Dr. F. C. Happold: "The scientist now envisages the universe in terms of a multi-dimensional space-time continuum . . . He does not consider it inconceivable, indeed it seems to fit in with his experience, both as a man and as a scientist, that in those regions of personality which lie outside the orbit of normal consciousness the categories of time and space may be inappropriate and that man in his wholeness dwells in a realm which comprehends infinity."

The E.T.V. hypothesis still maintains a strong case I am glad to say, but there is also much evidence to support the suggestion that many UFOs belong to other genera of phenomena such as hitherto unrecognised Geo-Magnetic or Atmospheric effects, Psychic and Psychological events, extra-dimensional objects, or life forms of such a tenuous nature, yet indigenous to our physical environment, that they (normally invisible) occasionally emerge within our "space" and into the range of our visibility-spectrum. A propos of this, the feasibility of the existence of such organisms, obnoxious as the idea may be to many of us, appears to be growing amongst certain of the scientific fraternity. Nevertheless, we must be careful not to believe too readily the statements in regard to these matters appearing in the press without checking carefully the source and truth of the report.

Researchers in the UFO field are already aware of the statements regarding the alleged appearance and behaviour of UFO entities which are claimed to have been observed or encountered, and so I will only briefly sketch in the salient features which I have divided roughly into three categories:

A. **Acceptable:** These are the entities whose physical form and characteristics resemble those of the human being so closely that they could fairly easily pass as one of them. These not only include the fine looking blond-haired type made famous by Adamski after his alleged contact, but also entities whose statures range from very tall to child height, whose skin and hair pigmentation shows surprising diversity, and whose facial characteristics resemble a variety of earth-racial types. They are invariably said to exhibit a well-disposed yet powerful and commanding character, and to convey the impression that they are of vastly superior intelligence with highly organised powers of mind. They are reported to have been encountered not only in connection with UFO landings but apparently in all sorts of unlikely places.

They seem to be CONCERNED for our welfare—their aid being given chiefly in the form of advice, Philosophical, Metaphysical and Ethical which, as far as I can determine, appear to be restatements on such matters which are already available for reading in existing world literature if you have the patience to hunt it out. A number of sources claim mental contact with these beings without the obligation of their physical presence, the purport of their communications being similar to the above. Certain counter-pollution activities in the upper atmosphere, and high-level social, political and scientific contacts and pressures are claimed for them from time to time, but these amount to only rumour.

B. **Peculiar:** These are the hairy, thick-skinned, clawed, squat and somewhat strange creatures, also the pixie, gnome and strange-little-men-with-very-large-heads types. Their features, when seen, appear rather odd and like caricatures of the human face: glowing eyes, hair and skin pigmentation showing great diversity and sometimes of unusual hue. Their clothing is either completely utilitarian (uniforms, cover-alls, space or divers' suits) or rather on the quaint and theatrical side. They seem to resent the presence or the interest or the approach of a human being and have often been known to paralyse one by some sort of mental control or by means of a small tube or instrument emitting gas, light rays or radiation, before rushing back to their craft, or riding up a beam of light into it or through its walls, before taking off at tremendous speed—or just suddenly vanishing! It would appear that they might even attack one if they were suddenly startled.

Thus it would seem as if they were UNCONCERNED with the human race, landing and pursuing their mysterious activities in wild and remote places, wandering around fields, interesting themselves in wild-life and livestock and agriculture and the collection of plants

and minerals, or just playing about—in one famous case it was claimed that they were observed throwing rocks at each other apparently for fun. It would seem that they were also very inquisitive but only permitting the approach of a human to satisfy their curiosity. On these occasions their speech has been reasonably understandable. On other occasions they have been heard to emit strange and incomprehensible sounds and communication, if taking place, was of a telepathic nature.

C. Impossible: These are the Moth-men, Bird-men, "Globs" or amoeba-like things, multi-limbed creatures and a variety of nightmarish travesties of both human and animal forms. They have been known to suddenly appear and vanish or fade into and out of sight. Their speech, if speech it is, consists of unintelligible sounds, and if communication takes place it is of a telepathic nature. They are usually clothed in cover-alls. Their appearance causes a great feeling of apprehension in humans and animals. Unpleasant odours are associated with them, and unpleasant effects of various kinds.

These I class as ANTAGONISTIC to us. They are the car-taggers, plane-buzzers, 'phone-ringers, frighteners, threateners, invaders of homes and attackers of people (not only physically but mentally as well)—and all *for no apparent reason*. Into this class, of course, come the MIB, the silencers, which are a speciality and a significant factor relative to this category but which I do not wish to deal with here. The activities and aims of these "Impossibles" seems to be to instil *fear* into people and to subdue and dominate people through *fear*, either by physical or para-physical acts or by some sort of mental influence.

Three particularly interesting points arise *which are a common denominator* of all three categories. First—mental impression or telepathy, and not audible speech, has more frequently been used as a means of communication whenever a favourable situation has arisen for this to take place; secondly—the entities belonging to all three categories, in order to enter and to operate within our environment, generally make use of vehicles which we term UFOs, the observed performance of which leads us to believe, or perhaps trick us into believing, that they are the masters of a very advanced technology; thirdly—all these entities appear to have the ability to force humans to be subservient to them by inducing mental or physical paralysis, mental and/or physical control, by telepathic, instrumental or other means.

In other words—they are virtually our masters. They would seemingly have the ability to make us conform to anything they wish and to condition our minds to any attitude—and if *our* minds, why not the minds of *groups*, or even the minds of people on a *national* scale. It is a sobering thought!

Now, it is an interesting fact that the information gained due to human involvement with extra-spacial entities in the field of Ufology is almost exactly mirrored by what has been understood within the Esoteric Fraternities from time immemorial, and if one compares the three categories I have outlined above with the following, a surprising similarity becomes evident. Using my key words, therefore, we get the following:

1. Possible (and Concerned): According to the Arcane Tradition, it is claimed that humanity is not really its own master, but that the evolution of the planet and the destinies of nations are controlled by Beings of vastly superior intelligence who form, as it were, an inner unseen government. Their agents, or representatives, who are of minor but still considerable mental stature, assume acceptable human forms and move about the world carrying out their duties—sometimes known, sometimes even attaining historical fame, but mostly "faceless" men manipulating global politics, religious trends, economics and industry, and disseminating ideas for the evolution of the Arts and Sciences and other fields of human research and endeavour. It is said that there is no phase of human experience with which they are not involved, be it peace or war, prosperity or poverty, fruitfulness or famine, or the rise and decline of Nations. They can bring about the destruction of a worn-out system deliberately in order to make way for the building of a better one, and although pain and upheaval may be necessary factors, they claim they are justified so long as the ultimate goal of the perfection of humanity is achieved.

These Superior Beings are seen as the products of vastly ancient civilisations and cultures indigenous to our planet and Solar System who work in accordance with set Cosmic Laws and Energies, and though we are all very anxious to bolster our declining confidence in life by claiming "free will," and though no doubt we are potentially capable of achieving that state, we are, as yet, merely the pawns in a game the outcome of which is incomprehensible to us.

2. Peculiar (and Unconcerned): There are also recognised a series of parallel non-human evolutions whose creation and purpose are vastly different to ours, the behaviour of whose inhabitants being as yet comprehensible to few humans—as only non-human behaviour can be! Their work is intimately concerned with the evolutionary processes of all non-human elements on this planet and throughout the Solar System. They operate just beyond the perception limits of the human visibility-spectrum, mostly in the manipulation of that which is known to the occultist as Etheric Matter, and which is the scaffolding, as it were, on which physical life forms are built in conjunction with the "binding" properties of certain energy-fields analogous to our E-M fields but on a higher level. The fluctuations of these energy-fields sometimes enables humans to observe them carrying out their jobs and, of course, they can be observed by certain people who have the ability to extend the range of their vision beyond the normal limits either through a recognised technique or because an entirely fortuitous set of conditions pertains at the time. They are associated with the five "Elements" (Earth, Air, Fire, Water and Ether) and are established entities in mythology and folk-lore throughout the world and history. They are recognised by a vast assortment of names according to their species—dwarfs, gnomes, sylphs, undines, salamanders, devas, leprechauns, trolls, pixies, *et cetera*, their names also differing in one country from those in another. By and large their physical appearance resembles that of the human but usually much smaller and even miniature in size; the

forms of some of the more subtle species can be indeterminable, sometimes startlingly so and sometimes extremely beautiful, and are difficult to describe. Their features again usually roughly follow those of humans, more often than not in caricature, and their hair and skin pigmentation is of great and unusual variety. Their clothing can be nondescript or anything ranging up to the theatrical and flamboyant—they love "dressing-up"!

They appear to be fully aware of the human evolution and have the reputation of being inveterate mimics of it, often taking a leaf out of the book of our behaviour. However, they cannot stand interference by humans by-and-large and will often display impishness and even animosity if this occurs and could attack one if suddenly frightened. Many types are, to us, seemingly unethical and a-moral and, if provoked, will go out of their way to mislead or hoodwink, tease or "cast a glamour" on one. Some can indeed be described as ". . . pesky little creatures . . . (who) . . . throughout the centuries have always been noted for their penchant for humbug . . . little yellow, bewhiskered, potbellied runts that infest the same terrain as we do" as Gordon Creighton describes them (FSR, November/December 1971, Vol. 17, No. 6, p. 17). On the other hand, if you get into their good books they can reward you with strange favours though these are often apt to turn sour on you in time.

3. Impossible (and Antagonistic): Esoterically speaking, the denizens of this category can be likened to the negatively aligned blind energies, the waste products of Creation as it were, a sort of spiritual "anti-matter" which exists in what the Occultist knows as the "Lower Astral," or Qlippothic Realm according to the Kabalists. Their potential is degradation, destruction, annihilation. They are entities, yet not entities. They are soulless, yet show intelligence. To the clairvoyant vision, and very often to the physical sight, they manifest as a pseudo-objective or a para-physical reality capable of transmogrification and thus can appear in any form, or a mutating form, or a multiplicity of forms (usually travesties of human, animal, bird, fish or insect forms, though abstract or geometrical forms are sometimes assumed) at any time or place provided the conditions are favourable. They are said to particularly thrive by "feeding" on the vitality generated by the emotions, especially the baser emotions, of mankind. Alcoholism, drug-addiction, licentiousness, greed, violence and moral corruption with which our world is filled to-day provide rich feeding grounds for these parasites and cankers which hold their "hosts" in thrall very often through fear, their victims sometimes even becoming aware of their forms during their over-indulgences. The strange impossible creatures depicted in the paintings of Hieronymus Bosch, or of Peter Breughel, or of Gustave Doré, or in the therapy paintings of the unfortunate schizophrenics and psychotics are not necessarily the hallucinations that the psychologists say they are, with all the dogmatic pomposity that an embryo science exhibits when so much is assumed and so little is *known*.

The above notes are based on the opinions and claimed knowledge of many brilliant and erudite researchers into the "hidden" side of life that have lived down the ages, defying the religious and scientific dogma and quackery of their times, who fearlessly dedicated themselves to search out the truth of these things no matter how unorthodox or difficult or dangerous their path might prove to be. A point which modern researchers either miss or are entirely ignorant of is that these earlier investigators were completely aware that the Intelligences that they were contacting were the "Gods and Heroes, Daemons and Elementals, Shades and Devils" which were said to have inhabited our terrestrial environment from the beginning of time and who had, during certain epochs, entertained personal relationships with, and interfered in the lives of, the comparatively newly evolved "human race" whom they regarded as interlopers.

Evidence of all this, and much more, is to be found in the ancient writings and in memorials handed down, somewhat naïvely it is true, in the form of mythology, folk-lore and legend in every corner of the globe. "Early investigators and thinkers soon realised they were dealing with magical beings who could imitate man and his works. Instead of being solid physically stable assemblages of cells and matter, these entities were apparently temporary manipulations of energy . . . (which) . . . according to the lore, could assume any form . . . from a wolf or a cat to a house, ship, iridescent god of awesome proportions. They could appear clothed in rags or in gold crowns and expensive velvet robes. Worst of all, they had a penchant for playing all kinds of games with us, manipulating our fears and beliefs and even conning us into going to war against each other." (*Our Haunted Planet* by John Keel, p. 97.)

There is, of course, a mass of further information available, but three points are evident which appear to be common to all categories mentioned above—the entities in each category

i are able to exert control or domination over humans mentally or (pseudo) instrumentally,
ii can communicate with humans either audibly or telepathically,
iii are said to have the ability of appearing and disappearing at will, although no vehicle for transport is specifically mentioned.

Further, if one sets the three occult groups against the three classifications of UFO entities and their characteristics it is rather surprising how complementary to each other they appear to be, not only through their appearance, activities and level of behaviour, but also in the quality of mental and, especially, emotional reaction and response that has been noted to have occurred on contact. To my mind the Vallée-Keel-Creighton contention, based on Charles Fort's statement that "We are Property", is a very sound one.

As I said to begin with, these brief notes on a matter about which whole libraries have been written and vast quantities of information passed down by word of mouth are, I feel, well deserving of consideration and serious thought in regard to their relation to the better understanding of the wider implications of the UFO problem . . . and who is there to deny that the information offered by the great Scholars, Metaphysicists and Occultists over vast periods of time is any less reliable or valuable than the postulates and dogmas of a few generations of scientists—postulates and dogmas which are continually being either abandoned, replaced, or modified, as new "facts" are discovered.

To be just, however, a flood-tide in the progress of science and scientific discovery is now very evident, giving rise to new fundamental concepts and producing hard data resulting in the emergence of new, possibly strange and way-out technologies—technologies which will go far to, if not actually, establish "scientifically" what the mystics have been saying "unscientifically" for thousands of years. The battle to win respectability for these new technologies has been, and will continue to be, bitter in the face of a teeth-gnashing hard core of unimaginative pontificators who will quite certainly be forced to yield to the growing number of recognised and highly qualified scientists, thinkers and savants now working on the wider and deeper aspects of human life, evolution and environment and who all appear to be approaching the same astonishing and, what would be to many, shocking answer.

I suggest that before the final breakthrough is made UFO researchers should seriously adopt the motto: *Sauve qui peut!*

MAIL BAG

Correspondence is invited from our readers, but they are asked to keep their letters short. Unless letters give the sender's full name and address (not necessarily for publication) they cannot be considered. The Editor would like to remind correspondents that it is not always possible to acknowledge every letter personally, so he takes this opportunity of thanking all who write to him.

The Birch photographs

Dear Sir,—I was distressed to see and hear Alex Birch on TV admit that his photo of flying saucers in 1962 was a hoax.

As I appeared on an ITV programme *Here and Now* with Alex Birch, Alan Watts, Hon. Brinsley le Poer Trench and Desmond Leslie arranged by Mr. Reginald Dutta in 1963, I had an opportunity of talking to Alex Birch and believed him to be a shy, truthful 15-year-old—but evidently he conned me with the rest.

However, as I have seen three things, since 1963, that I cannot explain it hasn't altered my belief that something is going on we don't know about—or perhaps some do.

The biggest mystery to me in this case is why three Air Ministry officials questioned an ordinary 15-year-old boy for three hours about something that does not exist.

Yours sincerely,
Mrs. P. M. Watters,
12 Johns Walk, Whyteleafe, Surrey.
January 14, 1973.

Different animal effects

Dear Sir,—I write in respect of the effects that UFOs seem to have on animals, having followed with interest Gordon Creighton's series in *Flying Saucer Review*. Having recently heard of two instances involving cattle, I feel it may be of some help to the records if I related them.

These two instances involve not UFOs but IFOs, one being "Europa," the new airship recently completed at Cardington, and the other being a black and white chequered gas balloon.

The airship was first seen by my next-door neighbour, a cattle farmer who was at the time feeding his stock. Seeing the unusual object he stopped work to watch it pass. After a moment or two he noticed that the farm had gone quiet and looking round saw that the eyes of every beast in the area were also on the airship. They followed its path across the sky without moving until it disappeared in the distance. They even stopped eating to watch it.

The gas balloon had an even more spectacular effect, floating silently over the field at about 300ft. on the first of July. The cattle were grazing peacefully in the sunset at the end of a fifteen-acre meadow. On seeing the balloon commotion broke out amongst them and the entire herd bolted headlong down the field to hide in the sheds. From there they watched the fearful thing pass, continuing to watch the sky for a long time after it had gone.

Living near Thurleigh airfield—whose flightpaths seem to pass right over our village—many different aircraft fly over, from Jumbo-jets to *Phantom* fighters and *Harriers*, often at very low altitudes. The cattle take no notice whatsoever of them, though one would think that such a variety of screaming giants would frighten them. It seems, though, that the contrary argument may be true, that is; if it makes a noise it is normal and can be dismissed as harmless. The two IFOs obviously posed a sudden threat of the unknown, as their actions indicate. They had never before seen an aerial object that *did not* make a noise, and they panicked, even though the objects were both man-made.

Obviously one must be very careful when deciding what is relevant in a UFO report dealing with the reactions of animals. They are suspicious and fearful of anything new or different from the experience of their everyday lives.

Perhaps Mr. Creighton should look again at his files and perhaps place more value on those reports where no reaction was noticed. That really would indicate something odd.

Again it is a complicated, and if we're not very careful, misleading path we tread.

Yours faithfully,
Miss E. C. Hargreaves,
Copper Cottage, Ravensden, Bedford.

Forerunner of the flying "lady" of Vietnam?

Dear Sir,—There is something I would like to add as a supplement to the report about the "flying 'lady'" (*FSR Case Histories*, Suppl. 10, p. 14). The famous Russian traveller V. K. Arsenyev described a similar case in his book *V gorach Sichote-Alinya* ("In the Sichote-Align mountains," Vladivostok, 1947, p. 52):

"The rain stopped, the temperature of the air remained low and the mist appeared over the water. It was then that I saw the mark on the path that was very similar to a man's footprint. My dog Alpa bristled up, snarled, and then something rushed about nearby trampling among the bushes. However, it didn't go away, but stopped nearby, standing stock-still. We had been standing like that for some minutes . . . then I stooped, picked up a stone and threw it towards the unknown animal. Then something happened that was quite unexpected: I heard the beating of wings. Something large and dark emerged from the fog and flew over the river. A moment later it disappeared in the dense mist. My dog, badly frightened, pressed itself to my feet.

"After supper I told the Udehe-men about this incident. They broke into a vivid story about a man who could fly in the air. Hunters often saw his tracks, tracks that appeared suddenly and vanished suddenly, in such a way that they could only be possible if the 'man' alighted on the ground, then took off again into the air."

This event took place near the

mouth of the River Gobilli on July 11, 1908.
Yours truly,
Yurij B. Petrenko,
Kharkov—86, U.S.S.R.

More on "secrecy"

Dear Sir,—I am writing to you yet again because Vol. 2 No. 5 of the *Canadian UFO Report*, p. 24, mentions briefly a case which I suspect might possibly be the same as that kept secret by P. M. H. Edwards in "Speech of the Aliens Part 2" in FSR Vol. 16, No. 2, p. 23, case 34. They discuss a sighting on November 12, 1967, by a Calgary boy, who told under hypnosis of being taken into a UFO by an orange beam and given a physical examination by scaly creatures. I have asked John Magor for details but don't know if he will answer. The case withheld by Dr. Edwards is dated only "a few years" before 1970, but hypnosis cases can't be very common.

Suppression of information continues to prevail. In this country the newspaper, magazine, and book publishers seem to be agreed that UFO information cannot be permitted to be published because of "lack of public interest." Donald Keyhoe claims that he does have a publisher for his forthcoming fifth book, but he is keeping the title, publisher, and publication date strictly secret from everyone. Very frustrating.

Speaking of frustration—it has occurred to me that after 26 years of ufology, we (or at least I) know almost nothing for certain. Most of what we do know for certain is negative, and due more to space exploration than ufology. Thus, we do know that there is no atmosphere on the back side of the moon and that the surface temperature of Venus is 900°F, so Adamski's stories are in trouble; also, that the moons of Mars do not look at all artificial. However, I myself do not know of enough data to prove that Mars is not the source of UFOs, and the only way I know to prove this is to go there. Unfortunately, the American people have an unexplainable, intensely bitter hatred of space exploration, which makes it clear that the exploration of Mars will never take place.

In this desert of secrecy and lust for ignorance, FSR *ought* to be a welcome oasis. Unfortunately, it continues to withhold data regarded as "too traumatic" etc. to be published.
Yours sincerely,
"Ph.D.,"
Dallas, Texas (name and address on file).
January 8, 1973.

[*We know the reason for our correspondent's wish to remain anonymous, and we appreciate it. I am sure he will be glad to see that in these pages we have published the report which we at first considered "too traumatic" etc. to be published.*—EDITOR.]

Technical details questioned

Dear Sir,—As always, there is some very interesting fare in the September/October 1972 magazine. However, there were some technical details in some of the articles which appeared to me, as a photographer, to be open to question. The first appears on page 3 about halfway down, where it says ". . . taking two shots at 3·5 f.p.s. . . ." f.p.s. (frames per second) is used in cine photography, and as these were still photographs it probably should be f3·5 which would indicate the widest aperture of the lens on a modest still camera.

The second query is more involved. I refer to page 20, right-hand column, 3rd paragraph (incidentally, your printer has left off the two "ll"s at the end of Bell & Howell). The point I am querying is the reference to the minimum speed of the cine camera being 1/16th or 1/24th. Should this perhaps be 16 f.p.s. and 24 f.p.s., these being the standard speeds used for silent and sound movies respectively on 16mm cameras. I assume that this is the type of camera a TV cameraman would use. If this is so, then a speed of 16 f.p.s. gives an effective shutter speed of approx. 1/32 of a second, and that of 24 f.p.s. 1/48 second. The theory being that if the shutter is open 16 times during 1 second, it must also be closed 16 times, to enable the film to be moved on for the next shot. And so each time the shutter was open was approx. one 32nd part of a second. Only a test with some sophisticated electronic test gear, of the actual camera used, could determine precisely how long the shutter was open at these running speeds, though the makers of the equipment would be able to say what shutter speed a camera in good condition would be giving. If my assumptions are correct, they in no way invalidate the author's* argument. Instead I think it would double the estimated speed of the UFO. Perhaps you would check these thoughts of mine with someone who is more familiar with cine work than I am. I haven't done any movie-making for a number of years and my reasoning may be at fault. But if it is not, then I guess you would want to correct the facts on record.
Colin Bord,
34a Barnsdale Road, London W9 3LL.
January 6, 1973.

* [*The author being Mrs. Irene Granchi*—EDITOR.]

On FSR editorial "Bad publicity"

Dear Sir,—It has been brought to my attention that part of the September/October FSR editorial was devoted to berating me for "collaborating" with the *Sunday People* on an article that appeared in their pages, and I feel several points should be clarified in order to put this into perspective. The implication in the editorial was that I might well have sought out such an article in order to increase *Gemini's* circulation: this was not in fact so—had it been I would certainly consider adverse criticism was merited. However, far from my seeking an article in this paper, their reporter planted himself on me with practically no notice at all already armed with a considerable knowledge of the cases involved. Under such circumstances, whether "experienced" or "inexperienced"—and I would question whether the *ALL ROUND* UFO experience of FSR's editor is very much greater than my own—it is extremely difficult, if not impossible, to dictate how an article should be presented: it is also impossible to prevent publication, as if this is attempted one may expect short shrift indeed. So far as the published description of *Gemini* as "the leading UFO journal" is concerned, this title was not claimed by me then, nor is it now—though the *Sunday People* were certainly aware of FSR's existence and of its promotion of the AVB case.

The suggestion that, because of this article, *Gemini* may not be conducted in a responsible manner is strongly resented. Agreed, as well as the more common aspects we examine those which may be classified "fringe." These are, however, treated in a responsible manner—should any reader doubt this they have only to obtain a copy of *Gemini* to decide for themselves. The article "Sex and Saucers" which touched off the *Sunday People's* interest was written in a serious and constructive vein and indeed researchers examining this aspect include Ray Palmer and John Keel, the latter having himself produced an article entitled "Sex and the Single Saucerer." It is *Gemini's* intention to continue to examine all possible facets of the UFO enigma, whether or no they be controversial—though I doubt if other "angles" will attract similar attention.
Yours faithfully,
Norman Oliver,
95 Taunton Road, London SE12 8PA.
December 27, 1972.

[*I am glad to be able to say that I have had no experience with UFOs, so Mr. Oliver has the advantage of me: my sole*

(*continued on page iii*)

World round-up *of news and comment about recent sightings*

AUSTRALIA

UFO responds to flashing torch

This is the report of a personal observation, and of an investigation which he conducted, by newspaperman D. R. Moult, writing in the Hobart, Tasmania, *Mercury* of December 9, 1971. The account was headlined: WHAT WAS IT AT NEW NORFOLK? A UFO? That was the only indication of locality in the report, which needs better estimates of direction, angles of elevation and, especially in the case of the apparently low-level part of the events, precise location. These are the details which should be filled in by the local investigation group (maps and diagrams would also help)—

". . . I've joined the ranks of thousands who accept the fact that their eyes have seen something inexplicable . . .

"It all started at 11.15 p.m., Tuesday, December 7, 1971. Everybody was safely in bed and I had just settled down with a good book when the phone rang.

"'I've just seen a UFO,' said my breathless friend Mr. A. de Blas, of Lachlan.

"I just took time to say I was on my way, shouted for my two teenage sons, David and Gregory, and within two minutes we were hurtling to Lachlan. About one mile from Mr. de Blas' house Gregory made the first sighting. We stopped to take a good look.

"We saw two red-orange circular lights with a third light to their left, with a general impression that 'it' was elliptical in shape.

"Our line of sight was roughly south to north.

"The object, which appeared lower than the light planes which frequent the area in daytime, just hovered.

"Sitting on the highway and using the top of a guide post, and a tree, to provide a rough bearing, I saw the object rise, and start moving north.

"Then, moving east to west, we saw a bright light which maintained a straight course, then stopped and pulsed with a more intense light, three times, before it moved on and out of sight behind some hills.

"At this stage the control tower at Hobart Airport was contacted but had nothing to report. There was no aircraft in the area, but it was a pity there was no radar on which the objects might have been picked up.

"We went to Mr. de Blas' house and commenced a watch with the de Blas family until 3 a.m.

"It was then I heard Mr. de Blas' story.

"He had been in his hopfield at 10.50 p.m. tending to irrigation.

"He was driving his tractor when he looked up and saw what appeared to be a light plane or a helicopter—'it seemed to have a plastic dome'—about to crash-land on the next door property.

"He raced home to telephone for help then noticed the object rise, and head north. (I should point out here, Mr. de Blas is a former Army lieutenant and university trained. He does not imagine things.)

TORCH SIGNALS

"He then told us that he had signalled the white object with a powerful torch and received three answering pulses of light.

"We compared times and the pulses he claimed to have received checked out accurately with the light we had seen pulsing.

"His wife verified his story and so did the children.

"The object disappeared into the northern sky at 12.30 a.m., but five minutes later, was visible as a faint light.

CLOUDS ILLUMINATED

"By 12.45 a.m. the red-orange object was strong in the sky again. The amount of light it gave off illuminated clouds above and to the back of it.

"It was a magnificent spectacle, hovering in the same place.

1.5 a.m.: A pale orange-red light came in from the east and moved to a position at the side of the major light.

1.7 a.m.: Both objects assumed the same high brilliance, but one was still bigger than the other.

1.15 a.m.: Both objects appeared to be the same size.

1.32 a.m.: The object which had come in from the east moved closer and then there was just one major light. The light intensified and then started to fade.

"Ten minutes later the object came in a southerly direction, and using the house as a line of sight, it was seen to rise and fall.

"It adopted a south to north to south beat, and was still shining strongly at 3 a.m., when we decided to call it a night, mainly because my eldest son was due to sit for a matriculation examination yesterday morning.

"Yesterday every possible avenue of inquiry was pursued to find a natural or logical explanation. There was none.

"The night was fine and without wind. There were no bush fires, no balloons gone astray, no nothing.

"And I learnt quite a few people had made similar sightings."

Credit: **K. Roberts** of South Hobart, who is Secretary of the Tasmanian UFO Investigations Centre.

BRAZIL

Teacher "repeater," and highway UFOs

The following account is taken from *O Globo* of January 1, 1973, the translation being by Gordon Creighton—

"The São Paulo Police—from all the indications, for the first time in their history—have taken official cognizance of the appearance of a flying saucer on the Gália-Ubirajara highway, and have even gone so far as to launch an enquiry into it, which is now in the hands of the State Authorities here, who propose to forward the report to the competent department of the FAB (Brazilian Air Force).

"On November 9 last year, secondary school teacher Exaldivar Umberto Borchi, of the State High School known as the Francisco Abreu Sodré Gymnasium, appeared before Police Delegate Jaime Ferreira Menino of the Municipality of Gália, and made a statement about the strange apparition of an 'unidentified object.'

MANY WITNESSES

"Sr. Exaldivar lives in Gália, and travels twice a week to Ubirajara to give lessons at the High School, always returning around 9.30 p.m. On a Saturday, about three months ago, as he was coming back, driving in his car, alone, in the vicinity of the Figuerinha Estate, 2 km. from the bridge over the creek known as the Ribeirao Vermelho ("Red Brook"), he saw a peculiar light on the road. He began to feel nervous, for it was a totally pitch-black night, and the highway absolutely deserted, without another vehicle in the area. Then he observed, in the middle of the road, a circular object of a diameter of some 60 or 70 cms., emitting a soft, partly-opaque, partly-orange-coloured light. Thereupon he decided to return to Ubirajara, where he told other teachers and local residents about what had happened.

"Approximately one month later, making the same journey again, at the very same spot, and at almost the very same hour, he saw the 'flying saucer' once more. It vanished almost at once.

"Then, some days later, it made its third appearance. But this time Sr.

Exaldivar was not alone. Another car, driven by the lady teacher Lourdes Fátima Madeira, accompanied by her brother and two brothers-in-law, was behind Exaldivar's car, and all its occupants saw the 'mystery object.'

"By this time, the volume of discussion about the matter was getting pretty heavy in Ubirajara, and the Police themselves became conscious of the question.

"On October 28, teacher Exaldivar saw the 'flying saucer' once more, this time immobile one metre above the bridge, but this time emitting a far more powerful light. Its diameter was approximately 1·50 metres. He approached it, and it then began to move towards him. Scared, he stepped on the accelerator and made off back to Ubirajara to get the Director of the College, Professor Genésion Bocardi, to whom he related what he had seen. Sr. Bocardi accompanied him back to the bridge, but when they got there the 'flying saucer' had disappeared. In the meantime however, just a few minutes earlier, another secondary school teacher Catarina Carvalho Teixeira had also seen it, at the same place.

SEEING IS BELIEVING

"There are unbelievers everywhere, and the most unbelieving of them all in Ubirajara was secondary school teacher Sr. Durval Chaves do Carmo, who started making fun of Sr. Exaldivar about his 'flying saucer.' Exaldivar did not like this much, and on November 8 he invited Durval to go with him to the scene of the apparitions. Durval consented, and when they got there both of them saw the 'luminous object,' and it was also seen by the truck driver Vanílton Soares Correia and a party of boys.

"The two teachers returned to Ubirajara and got the priest, Padre James Lage Pessoa, to acompany them. But by the time they were back at the spot the saucer had gone again. The priest encountered there the truck-driver and the party of boys he was driving, still all scared by what they had seen.

"Next day Sr. Exaldivar went to the Gália Police Station and lodged his report about it, thus starting the enquiry, and all the residents of Ubirajara confirmed these happenings in their statements made at the Police Station."

Credit: **Senhora Irene Granchi** of Rio de Janeiro.

ENGLAND

Landing in Hertfordshire?

This intriguing item is taken straight from the front page of the *Evening Echo* (Hemel Hempstead) of February 12, 1973, where it appeared under the signature of John Goldstream—

"A mysterious object claimed to have been seen hovering near a Hertfordshire road is being investigated by experts. It is said to have made a brief appearance in the early hours one morning at the end of last week.

"According to three eyewitnesses, it seemed to hang almost motionless above a field next to the A414 Hemel Hempstead-St. Albans Road, near the M10 fly-over.

"Jim Sutcliffe, aged 28, was driving home to Howlands, Welwyn Garden City, at about three o'clock in the morning. 'Just where the road goes under the M10 bridge I saw a lot of cars pulled up at the side,' he said.

" 'I stopped and everyone was looking over a gate at a big, yellow glowing ball, hovering above the ground. As one of the astonished watchers went to tell the police, the *thing* shot straight up in the air and vanished.'

"Drivers who saw the incident said the 'Thing' appeared to be about 20 or 30 feet above the ground. 'It looked at least 100 yards away,' said Jim.

"An anonymous caller told the *Evening Echo* that when he reached the bridge his car cut out for no reason and started again when the light rose.

"St. Albans police confirmed that a third eyewitness from Edgware reported the sighting.

"A spokesman for the British Unidentified Flying Object Research Association said the sightings would be investigated."

Landing near Dover?

Here is an account taken from the *Dover Express* of February 9, 1973—

"An unidentified flying object was seen near the Dover-Deal road—flying in to land over Martin Mill and then taking off from a field near the Swingate Inn and heading towards St. Margaret's.

"Motor insurance underwriter, 29-year-old Mr. Barry Watts, of Sutherland Road, Deal, said he saw the object while driving towards Dover at 7.15 p.m. on Tuesday last week.

"He said: 'Near the first turning to St. Margaret's I saw this large amber flaming ball flashing across the sky from my right.

" 'I lost sight of it for a while but it seemed to be getting lower. Near the Swingate I saw it take off from a field, about 100 yards away, and heading towards the sea over St. Margaret's. It took off like a rocket.'

"Mr. Watts said he could not describe the object in detail. 'It was unbelievable and weird . . . I've never seen anything like it before,' he added."

Credit: **Kathleen M. Beaufoy** of River, Dover, Kent; also to **Ian Taylor** of Dover.

Colour-changing lights over the Exe

From the *Western Morning News* of February 19, 1973, we learn that—

"Police in Devon and the A.A. were inundated last night by reports of unidentified flying objects in the Exe Estuary area.

"A police spokesman said: 'Most members of the public reporting sightings describe the objects as very bright lights of various colours including red, white, blue and yellow, travelling at a fast speed above the Exe Estuary.'

"The lights were all said to be moving from the Exmouth direction north towards Exeter. 'We have no idea what the explanation is' said the police spokesman.

"Coastguards, R.A.F. Mountbatten and other services were unable to offer an explanation. The police were not informed of any military exercises taking place in the estuary."

Credit: **Mrs. Ewan** of Teignmouth, Devon.

MOZAMBIQUE

UFO tails airliner

This report from Portuguese East Africa is taken from the *Rhodesia Herald* of February 8, 1973—

"A Boeing 737 jet of Mozambique's Deta airline was followed by an unidentified flying object for 20 minutes on a night flight from Beira to Lourenco Marques.

"The plane was flying at a height of 8,400m and a speed of 850km/h when the aircraft's veteran commander, Captain Gilberto Costa, and first pilot Edgar Nasi Pereira saw the object.

"They immediately called two air hostesses to the cockpit to corroborate the sighting.

"In a report submitted to the airline's administration and the Mozambique military authorities, the crew said the object followed the airliner for about 20 minutes.

"It switched from the right to the left side of the aircraft a few times with red lights flashing before disappearing at enormous speed."

Credit: **Philipp J. Human,** Umkomaas, Natal, S. Africa.

RHODESIA

Increase in UFO reports

The following item appeared in *Rhodesian Commentary* for January 1973—

"There have been an unprecedented number of unidentified flying objects—UFOs—sighted over Rhodesia recently. Five were spotted over Salisbury in October, four more were seen in

Watkins

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Artwork by Terence Collins

November and several in December.

"This is a big increase in sightings compared with last year, when only one UFO was reported over Rhodesia.

"As yet no one has an explanation for the sudden increase in Rhodesian sightings. But Mrs. Paula Charles, an official of Salisbury's Science Fiction Alpha Group, has claimed that UFOs are attracted to flaws in the earth's crust. Members are trying to discover whether such flaws exist in Rhodesia."

Credit: **Philipp J. Human.**

U.S.A.

One for Ted Holiday

Tucked away in the columns of the *Daily Mirror* of February 17, 1973, was this choice item—

"The White River monster is safe, protected in its watery lair by the full majesty of the law.

"The monster is the largest stickleback in the world. It is claimed to be 40ft. long, and it has a magnificent array of spikes along its back.

"Night fishermen have seen it several times over the years in a river near Newport, Arkansas.

"Now the State's politicians have made it unlawful to 'molest, trample or harm in any way the White River monster.' "

Credit: **M. H. Martin** of New Eltham.

U.S.S.R.

"Angel hair" with a difference!

The following brief report about an interesting UFO incident in Russia in 1914 was published in the magazine *Znannya ta Pratza* (No. 1 of 1967). One of the magazine's readers, A. Polishchuk, reported that, according to his grandfather, several brilliant cigar-shaped objects passed through the sky, from North to South, over the village of Rachin (now in the Rovno district of the Ukrainian SSR in the USSR). Not surprisingly the dating could not be given more precisely than "one evening in 1914."

After the passage of the objects a jelly-like substance fell near the house of one peasant. It smelt unpleasant, and it was several hours before it dissolved.

Credit: **Yurij B. Petrenko,** Kharkov.

Latvian landing

Here is a short summary of an interesting UFO event that occurred in the Liepaya district of the Latvian SSR, as reported in the local newspaper *Communist* of December 1, 1967.

It seems that a number of people had witnessed the appearance of a large and very bright hemispherical object on November 14, 1967, at about 6.00 a.m. The UFO was in the air, but quite close to the ground, for a period of "several minutes" before rising up, moving off, and vanishing beyond the horizon.

Credit: **Yu. B. Petrenko.**

UFO ENTERS AND INSPECTS A ROOM (*Continued from page* 13)

Mateo Navaridas, an electronics engineer, who has had a direct hand in its analysis, mentioned the ideas of "time" and "decimal units" in connexion with certain drops in frequency. Javier Bosque, who at that precise moment was thinking about the strange obsession he had had, was greatly astonished to hear, from the lips of the electronics engineer, this reference to the idea of *time*. They discussed this point at great length, but arrived at no definite conclusion about it.

There are three hypotheses which come to our minds. The first hypothesis is this: that the same unity of space/time that Don Mateo Navaridas picked up was also caught, unconsciously, by Javier Bosque. The mental confusion caused by the shock prevented him from clarifying the idea, which persisted thereafter obsessively.

Our second hypothesis—still in the realm of the subconscious—is that Javier felt a necessity not only to record the sounds but also to measure them, seeking to find in them some pattern that would supply him with some idea and some grasp of the type of phenomenon with which he was confronted.

But there still remains the third hypothesis. The hypothesis that the words about time and measurement of time were *induced in him*. To accept the possibility of a telepathic process is difficult, especially when we have other and simpler explanations to hand. Nevertheless, the certainty with which Javier Bosque averred that he had felt "the idea" in the frontal part of his brain remains very curious. We know in fact that this particular area of the brain relates to the realm of the analytic mind and that it is the part which is vulnerable to any type of hypnotic phenomenon. The basis of hypnosis lies precisely in the cancelling out by the "inductor" of this area of consciousness, the "inductor" then transferring his own consciousness into the hypnotised recipient, who ceases to analyse, believing that the images received *have already been analysed*, and so he acts accordingly, adopting as his own the idea implanted by suggestion.

It is naturally not our intention to claim that, in giving this account, we have aimed to prove anything. We know we are treading on very slippery ground, the field of Parapsychology, a science which, although it has become a branch of study taught by professors, is still in its beginnings. It is rash therefore to arrive at conclusions that are too definite.

MAIL BAG (*Continued from page* 30)

preoccupation has been with reports of UFOs and of their alleged occupants, and discussion based on those reports. The "experience" of which I wrote was in the difficult matter of putting our case in such a way that it does not lend itself to ridicule. Certainly there were some members of the press who knew of FSR's careful presentation (not "promotion") of the AVB episode, and some of them discussed it with me: maybe that fact speaks for itself.—EDITOR.]

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by Bruce L. Cathie and Peter N. Temm

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NEWS FOR AUSTRALASIANS . . .

HYNEK GOING "DOWN UNDER"

Dr. J. Allen Hynek, writing from the Lindheimer Astronomical Research Center, Northwestern University, Evanston, Illinois 60201, U.S.A., informs us that he will be visiting Australia and New Zealand, and possibly New Guinea, during the coming summer (Antipodean winter) months.

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